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September 1963

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Exploring the Universe

By Dr. Franklin S. Harris Jr.

RAYS BRING ENERGY

Cosmic rays bring about as much energy to the earth as comes from all the starlight, excluding our own sun.

ENGLISH KNIGHTS

By the end of the eleventh century in England there were about five thousand water mills, as many as there were knights in the army of the king.

NEW SCALE ADOPTED

A new unified scale for atomic masses and weights has been adopted. Previously the chemists scale of atomic weight was based on the weight of all isotopes of oxygen taken as 16, and the physicists was based on the oxygen isotope 16 being taken as 16. The new scale will assume the mass of the carbon 12 isotope as exactly 12.



PHOTOPERIODISM

The response of plants to the relative length of day and night has been called photoperiodism. Flowering as controlled by day length results from a minimum number of favorable photoperiods. Two of the groups of plants so affected are "long-night" and "short-night" plants in which they respond to the length of the dark period. E. Njoku found that a difference in length of photoperiod of only 15 minutes with some tropical long-night plants determines whether flowering takes place or vegetative growth continues.

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COVER NOTE:

In this issue the Era honors President David O. McKay, ninety years beloved, ninety years a student, the President of The Church of Jesus Christ of Latter-day Saints, and prophet, seer, and revelator to his people.

The picture, taken in the President's office in the Church Administration Building at the request of his family, is by Merrit T. Smith.

Cover Lithographed in full color by Deseret News Press

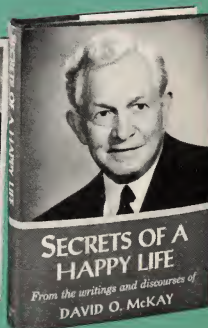
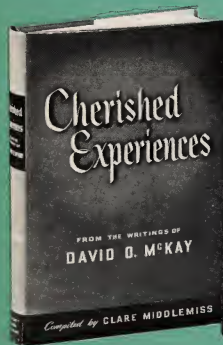
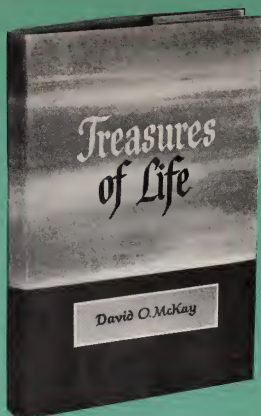
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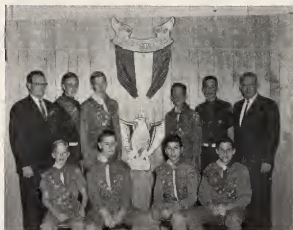
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Letters and Reports

LAUDS YOUTH SECTION

I want to thank Brother Hanks and Sister Cannon for the wonderful job they are doing with the Era of Youth. I never enjoyed the magazine until the section on youth was introduced. Now as soon as the Era arrives I turn straight to the youth section. After I finish that, I thumb through the magazine and read whatever strikes my interest. Each month I find myself reading more and more. On a number of occasions I have found material in the Era to use in school research papers.

Sincerely,
 Susan McVey
 Los Angeles, California



CALIFORNIA EAGLES

Eight Eagle Scout awards were recently given in Troop 508, La Canada Ward, Glendale (California) Stake. The recipients were all individual award winners. Pictured are, (l-r) first row, Bob Cayle, Craig Hilton, Bob Lyans, and Joe Trent; second row, Glendale Stake President Robert C. Seamons, Scott Seamons, Chuck Owens, Evan Theobald, David Walton, and La Canada Ward Bishop Raymond H. Walton.

ERAS INVITE READING

In cleaning house recently, my grandmother came across some old Eras. She was prepared to throw them away when I rescued them. What a treat I had! Some were dated 1952 and some 1956. There was the life story of President McKay in pictures in one and a report on the choir tour in another.

I also rediscovered a wonderful truth.

The message of the gospel does not change. The articles published in 1952 are not outdated. In this fast-changing world, it is a comfort to me to be reminded that Christ is the same yesterday, today, and forever.

I am indebted to you for the enjoyment I have received from these old Eras as well as the ones I now receive each month.

Sincerely,
 Mrs. Shelton Jackson
 Gerrardstown,
 West Virginia

A CONTACT

I have been a member of the Church for two years. Last August I left London to help my parents in their school. Since then the only contact I have had with the Church, and all my wonderful friends, is by letter, as there is no LDS Church here, and I am the only member in my family as yet.

The November, December, and January issues all arrived together a month ago, and today I received the February issue. I was much moved by the wonderful issues in the first lot, and my mother enjoyed them as well. I still read them now, and the wonderful story of Christ, and all the lessons to be taught, were a real inspiration to me.

Yours very sincerely,
 Judith M. Holland
 Thomson's Falls, Kenya,
 East Africa

NEW GROUND BREAKING

Writing from Tacoma, Washington, Tom Allen reports the Eighth and Fifth wards of Puget Sound Stake recently held ground breaking ceremonies for a new chapel. The wards are currently meeting over a Polynesian restaurant which is surrounded by Tiki gods, which at night are lighted, and which have torches spouting flames at the entrance.

EARLY COINS WANTED

Early coins minted by Church wanted for new Bureau of Information on Temple Square. Specifically interested in gold coins minted by Church in years 1849, \$2.50, \$5, \$10, and \$20 pieces; and 1850, \$5; and 1860, \$5. Also other gold denominations of this period.

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The Church Moves On

JUNE 1963

15 This was a day of departmental sessions for the MIA June conference. Sessions were held in various buildings throughout Salt Lake City.

The dance festival, with its thousands of participants was presented in the stadium before a capacity audience.

Two additional performances of the speech festival were given.

The Golden Bee Jubilee, commemorating the fiftieth anniversary of the Beehive program, was presented in the Tabernacle.

16 With a morning session in the Tabernacle, under the direction of the First Presidency, the annual MIA June conference closed.

17 President David O. McKay announced the appointment of Elder Jesse M. Smith, president of the Snowflake (Arizona) Stake, as president of the Arizona Temple at Mesa. President Smith succeeds President J. Robert Price. His wife, Mrs. Marvel B. Smith, succeeds Mrs. Mabel A. Price as temple matron.

22 The First Presidency announced the following changes in mission presidents:

Elder Dean A. Peterson, president of Brigham Young University Third (Utah) Stake, as president of the Norwegian Mission, succeeding President Joseph A. Gundersen.

Elder Joseph T. Edmunds, Alhambra, California, who will preside over a newly created French-Belgian Mission with headquarters at Brussels.

Elder R. Earl Sorenson, Lewiston, Utah, as president of the Danish Mission, succeeding President Levi B. Thorup.

Elder Valdo D. Benson, Logan, Utah, as president of the Central German Mission, succeeding President Stephen C. Richards.

Elder Edwin (Ned) C. Winder, Salt Lake City, as president of the Florida Mission, succeeding President Karl R. Lyman.

Elder George W. Poulsen, Jr., Salt Lake City, as president of the Hawaii Mission, succeeding President Harry V. Brooks.

Elder Arthur H. Strong, Salt Lake City, as president of the Argentine Mission, succeeding President C. Laird Snelgrove.

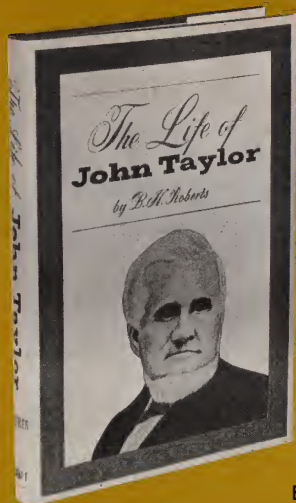
Elder Wayne M. Beck, Bountiful, Utah, as president of the Brazilian Mission, succeeding President William G. Bangerter.

Elder R. Crawford Davis, Fullerton, California, as president of the Alaska-Canadian Mission, succeeding President Milton L. Weilenmann.

These newly appointed mission presidents will leave for their fields of labor with their families following a special training seminar in August.

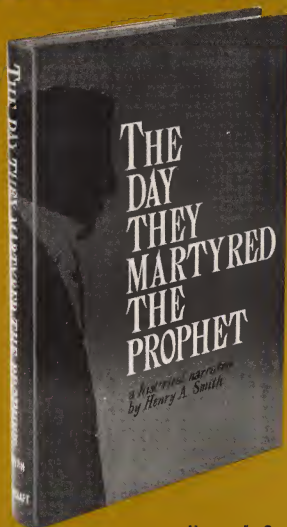
23 Concord (California) Stake was organized from parts of the Walnut Creek Stake with Elder Ted E. Madsen sustained as president and Elders Raymond

(Continued on page 787)



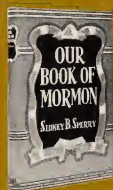
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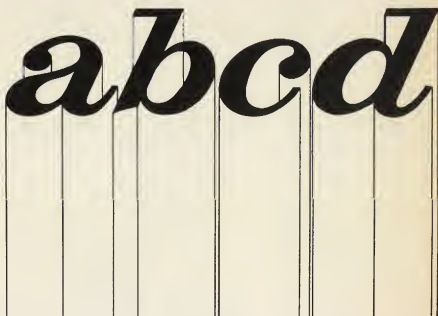
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Reading Reforms

THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe



A "Reading Reform Foundation" was established in the United States recently. Its purpose is "to restore the alphabet to its proper place as the basis of elementary reading instruction in English." National headquarters are at 36 West 44th Street in New York City. Officers and a 177-member National Advisory Council have been appointed.

The foundation takes the position that 35 percent of American children are seriously retarded in reading, 40 percent are deficient, and 25 percent do not read as well as they could if properly taught. In contrast, they suggest that Soviet children eight or nine years of age, taught alphabetically, have a vocabulary of 10,000 words, use dictionaries effectively, read newspapers and Russian literary masterpieces. Average American children, they claim, recognize 1,500 words at ages eight to nine, cannot use a dictionary, and "struggle through ridiculously simple and repetitive readers," instead of reading things of importance.

The American child, the foundation asserts, is backward in reading because most elementary schools have used the "look-say," whole-word memorization method. Children have not mastered the alphabet and phonetics as the simple key to progress and more rapid learning.

The mythical Cadmus, grandson of the Greek god Poseidon, is supposed to have introduced the alphabet into Greece about 1550 B.C. According to tradition, after killing the dragon that guarded the fountain of Ares, Cadmus sowed the dragon's teeth. Armed men immediately sprang up, from whose remnants he built the city of Thebes. From Phoenicia Cadmus brought the alphabet, taught his subjects literary ways, encouraged music, and developed metallurgy.

Whatever the truth may be, the alphabet is still called by its Greek name and its first two letters, *alpha* and *beta*. The ancient Greek alphabet derived from the Phoenician of twenty-two letters which, some claim, had its origin in Egypt. (The Book of Mormon refers to "reformed Egyptian" as a means of record-keeping immediately prior to the captivity; and the Hebrew alphabet of today is ordinarily traced to an

DATE.	Number of Account.	SIGNATURE.	RESIDENCE.	OCCUPATION.	Year
1873 October 1	1	Brigham Young	Salt Lake City		1873
	2	Jos. T. Smith	Salt Lake City	Appl. Clerk	1873
	3	Daniel H. Wells	" " "		1873
	4	Geo. A. Cannon			
	5	Wilford Woodruff			1873
	6	Jos. P. Smith	Salt Lake City		1873
APR 2 1880	7	Andrews Lyman	St. Louis (Mo.)		1880
APR 2 1880	8	Anna & Ellen Jensen	Salt Lake City		1880
APR 9 1880	9	Daughter of the Mormon	St. Louis (Mo.)		1880
APR 2 1880	10	George S. Taylor	Salt Lake City		1880
APR 2 1880	11	Geo. Cannon	Salt Lake City		1880
APR 2 1880	12	John S. Taylor	Salt Lake City		1880
APR 2 1880	13	Emma Blanche Cannon	Salt Lake City		1880
APR 2 1880	14	Margaret Cannon	Salt Lake City		1880
APR 2 1880	15	Mary Ann Brown	Salt Lake City		1880
1873 October 1	16	Wm. L. Kinsman	Salt Lake City		1873
	17	Harry G. Harrison			
	18	Thomas H. Wilson			

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When the magnificent new Mormon Temple at Oakland, California is dedicated in early 1964, it will mark another milestone in the history and achievements of Mormonism in Northern California. We are grateful that the General Contractors on this epic project — Leon M. Wheatley, Inc., and Jacobsen Brothers Construction Co., Palo Alto, California, chose to form the foundations of the Temple with UNI-FORM Panels. These prefabricated, ready to use concrete form panels are used by the country's leading contractors to form virtually every type of concrete construction. May we extend our congratulations to the Contractors and to the Oakland Temple District on this momentous occasion.

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SAN LEANDRO

adoption after the captivity).

These words are written in the Latin alphabet of twenty-six letters, from an American-built typewriter. The Latin alphabet derived from the Greek. American schoolchildren who are taught to read "See, Dick! Dick, see Jane! Dick, see Jane! Jane, can you see Dick? Dick, here is Jane! Jane, Jane, see Dick!" do so with the Latin alphabet as a base, whether by "look-say," phonetics, or whatever. The Russian child uses the Cyrillic alphabet, formulated by St. Cyril from Greek letters in the 9th century. Modern Russian uses a 35-letter alphabet. It claims phonetic advantages over the 26 Latin symbols used in western countries. This writer was taught by his mother to learn the Latin alphabet at age four, and to read at that age by "sounding it out" and has had no trouble reading anything ever since. The Latin alphabet is not phonetically inefficient. Indeed, the Latin alphabet has become, in effect, the standard for the literate world.

Watson Washburn, president of the Reading Reform Foundation, and his associates take the view that "the advantages of the alphabetical over the word-by-word system are so numerous that it is hard to believe that the latter should have been imposed for nearly forty years upon most of the country's public schools." They view the invention of the alphabet as an outstanding landmark of human progress, a leap ahead of the pictograph. The "look-say" method is viewed as a backward step towards contour reading or pictographism. They argue that the word shapes a child can learn cannot exceed 400 a year, and that the method leaves him helpless when a new word is met. The resultant reading materials used for classroom purposes in recent years they find "hopelessly repetitive and dreary."

Differences of opinion not only make for horse racing, warfare, and other human circumstances, they also produce controversy in the classroom, the P-TA, within school boards, and among taxpayers.

In 1955, Dr. Rudolf Flesch published *Why Johnny Can't Read* (Harper and Brothers). He argued for a return to phonetics and the intelligent use of what Cadmus is said to have brought to Greece in

1550 BC. He also suggested that contour reading or "look-say" did the most damage to children in low-income families. Dr. Flesch's reasons included the point that these children have less assistance and example at home; and that they may never learn the way language is really understood, read, written, and used.

The arguments and views of the Reading Reform Foundation are not completely accepted by all elementary teachers nor by some faculty members in teacher-training institutions. Discussion and debate have continued now for nearly a decade. The critical observation of this writer, who has been drawn into the fray as a university administrator in two states, is to the effect that "look-say" as a sole method rarely, if ever, had its ardent proponents; that phonetics is enjoying a comeback, not as the *only* way, but as a principal means and tool (without ruling out other and more elusive elements of human learning). Meanwhile "rapid reading" salesmen and their promotional appeals seem at times to urge the possibility of not only reading a line at a time, but also perhaps an entire paragraph—with the eye functioning like a rapid camera, encompassing every word within range as well as within focus.

In these times, in free countries, everyone exercises his or her own right to an opinion, including reading reform. It is an age also in which great interest seems to follow what is called an "eye-witness account."

As you consider reading reform and formulate your opinion, the testimony is offered that I am still "sounding it out" as my school-teacher mother taught me at age four. Recently, I read an article on the "Neuropathology of Certain Forms of Mental Retardation" written for *Science* by an officer of the National Institute of Neurological Diseases and Blindness. I came across the word *neonatorum* for the first time in my life. The phrase was "asphyxia neonatorum with postpartum complications." "Asphyxia" was recognized, as was "postpartum" and "complications." But "neonatorum" had to be sounded out in my mind as I read. If and when I give utterance to "neonatorum,"

(Continued on page 800)

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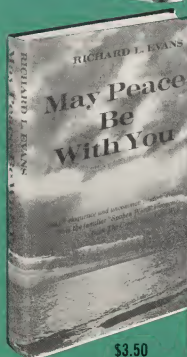
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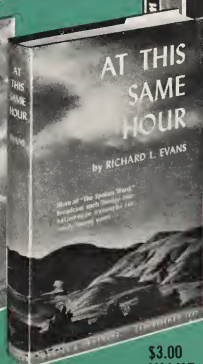
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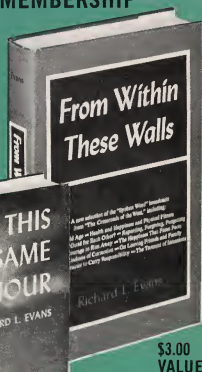
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- Many people today wonder wherein lies the secret of the growth, stability, and vitality of The Church of Jesus Christ.

The secret lies in the testimony possessed by each individual who is faithful in the Church that the gospel consists of correct principles. It is that same testimony that was given to Peter, the chief apostle in the Meridian of Time.

Do not be discouraged if a testimony does not come to you all at once. It did not come suddenly to Peter. Let me call your attention to one instance:

You remember that after feeding the five thousand, the Savior crossed over to Capernaum on that tempestuous sea. Some of the five thousand walked around the northern shore and were in Capernaum to meet the Master the next day. There he delivered a masterful message in which he said to the assembled multitude, "... Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." (John 6:26.) They had seen him feed five thousand people on five barley loaves and two small fishes, but they had missed something deeper, far more significant.

Then Jesus delivered that remarkable sermon on the bread of life, but its symbolism they could not understand and began to walk away. Those who had followed him began to leave him and turn their backs upon him, and finally only the Twelve were left, unto whom he said, "... Will ye also go away?" Peter, the impulsive leader, practical and sound spokesman [I love him!], answered: "... Lord, to whom shall we go? thou hast the words of eternal life.

"And we believe and are sure that thou art that Christ, the Son of the living God." (*Ibid.*, 6:67-69.)

I linger on the words *believe* and *are sure* because I think that is the way Peter would have said it. It seemed that at that time Peter's testimony was not strong and definite. I do not ask you

to accept that interpretation if you do not believe it, but of this we may be sure, on that occasion he did not get the word *blessed*.

Jesus took the disciples from Capernaum and went up into the mountain close by to teach them further, and it was while he was up there that he asked the question, "... Whom do men say that I the Son of man am?"

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets."

Then he said: "... But whom say ye that I am?"

And Peter answered without hesitation, "Thou art the Christ, the Son of the living God."

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

"And I say unto thee, That thou art Peter, [Peter saw this testimony or revelation from God] and upon this rock I will build my church; and the gates of hell shall not prevail against it." (See Matt. 16:13-18.)

Inspiration, revelation to the individual soul, is the rock upon which a testimony should be built, and there is no person living who cannot get it if he will conform to those laws and live a clean life which will permit the Holy Spirit to place that testimony in him.

This testimony has been revealed to every sincere man and woman who has conformed to the principles of the gospel of Jesus Christ, who has obeyed the ordinances and has become entitled to and has received the Spirit of God and the Holy Ghost to guide him.

It is given unto some, says the Lord in the Doctrine and Covenants, to know by the Holy Ghost that Jesus is the Son of God and that he was crucified for the sins of the world. But the Lord says further there are others to whom it is given to believe upon the testimony of others' words, that they may also

receive salvation if they continue faithful. (See D&C 46:13-14.) To all these, however, there comes the testimony in every performance of duty.

They know that the gospel teaches them to be better individuals, that obedience to its principles makes them stronger men and truer women. Every day such a knowledge comes to them, and they cannot gainsay it; they know that obedience to the gospel of Jesus Christ makes them better and truer husbands, true and honored wives, obedient children, and makes them in every respect ideal home builders.

They know that obedience to the gospel fosters true brotherhood and fellowship among mankind; they know that they are better citizens by virtue of obedience to the laws and ordinances. As they go through their daily acts and apply religion in their vocations, the truth of the gospel becomes exemplified in their lives.

The testimony of the gospel is an anchor to the soul in the midst of confusion and strife. Cannot we afford, then, possessing that testimony, to make manifest to the world another attribute of The Church of Jesus Christ, which is love? Knowledge of God and his laws means stability, means contentment, means peace, and with that, a heart full of love reaching out to our fellow men, offering the same blessings, the same privileges.

Love will beget tolerance and kindness. Let us remember to have charity and love for one another. Let us not tear down a brother's reputation and hurt his feelings.

It is one thing to know that the gospel is true; it is quite another thing to comprehend its purpose and significance.

Let us stand with our hearts centered and our minds fixed upon this eternal truth—that the gospel of Jesus Christ is among men for the redemption and salvation of the human family. Let us go forth with this spirit, dealing with our fellows in the spirit of love and kindness.

Individual Testimony



THE EDITOR'S PAGE
BY PRESIDENT
DAVID O. MCKAY

"WHAT IS THE MEANING OF
ECCLESIASTES CHAPTER NINE.
VERSES FOUR, FIVE, AND TEN?"

QUESTION: "Will you please explain the meaning of Ecclesiastes, chapter nine, verses four, five, and ten, which are as follows:

"For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

"For the living know that they

ANSWER: These passages have led some well-meaning people to believe that the mortal body has no spirit. Others believe that the spirit slumbers as well as the body in the grave. How any intelligent person can accept such a belief in the face of so many passages of scripture teaching that the spirit of man is a complete entity which existed before birth, is joined to the body in mortal life, and continues to exist following death, is something very strange and hard to understand. Moreover, we are assured in the scriptures that the spirit and the body will again be united never to be separated after the resurrection. The Savior made this very clear when he was in his ministry on the earth with his disciples.

The true meaning of these passages pertains to a simple fact. That fact is that after a person has passed in death he is soon forgotten. The things of this world about him, its business, pleasures, sorrows are not remembered by loved ones and friends. The world goes on about its business, days come and go as do the seasons, and the earth continues its course through the heavens the same as though the dead had never lived. No matter how great or renowned a person may have been, it is but a short

YOUR QUESTION

ANSWERED BY
**JOSEPH
FIELDING
SMITH**
PRESIDENT OF
THE COUNCIL
OF THE TWELVE

shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. . . .

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

time until he is forgotten. No longer does the dead have any word to give, counsel to impart, and things go on in their natural way without him. Therefore when we look at these passages in their true light, we must agree—the dead are soon forgotten.

That the spirit of the dead ceases to exist, to endure, to think or act is a fallacy. Death does not terminate existence. It does not prove that the immortal spirit has in any sense ceased to function. Nor does it prove that there is no spirit which inhabited

the dead body. Evidently these words accredited to Solomon were written in his later life after he had transgressed the divine commandments. Whatever the case may be when looked at and examined naturally, we must admit that Solomon was right, at least in large measure. We are in no position in mortality to discourse on or properly evaluate the privileges and opportunities given to the spirits of the dead, but we can say with Solomon that when death intervenes, the body is laid away in the grave peacefully and that it knows nothing as to the affairs of a busy world. Therefore when we speak of the mortal body as an entity, we can fully agree, but the living spirit which belongs to that body is

very much alive. We have never been informed just how much the departed spirit is permitted to know and understand concerning conditions as they continue on earth after death. That the spirit still exists as an entity of vitality, we have every assurance, for it was created to be eternal. The death of the mortal body does not bring a death of the spirit. It continues, has vitality, and looks forward to the day of the resurrection. The idea therefore that the spirit is dormant, or that there is not an eternal spirit is false and is discredited in all the revelations that the Lord has given to man since the days of Adam.

There are numerous instances recorded in the scriptures which point definitely to the fact that the spirit is an entity; that it endures after death because it is eternal. The Bible reveals incidents where the departed have appeared as spirits to the living. The story of Saul and the witch of Endor is not a fallacy, but a definite fact, not that Samuel was "called up," but to the fact that there were spirits in existence. The story of the Savior in relation to Lazarus and the rich man is an evidence of this truth. Our Redeemer would not present a story of fiction of such wonderful significance, if it was not based on truth. No thinking person would accuse the Son of God of presenting an imaginary story of such import as the story of Lazarus and the rich man unless the background was based in truth. If when the disciples of the Lord at the time of his appearance after his resurrection had possessed a foolish notion, thinking that when the Lord appeared to them they were seeing a spirit and there are no spirits, the Lord would have told them plainly that there are no spirits. What was it that he did say?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:39.)

This statement by our Savior should put an end to all controversy.





At left, President and Sister McKay arrive at the Pioneer Memorial Theater on the University of Utah campus for an evening of pleasure. This was the night, in October 1962, when he gave the building's dedicatory prayer.



During a quiet moment at April 1963 conference time Mrs. Jennie Boyd, a Navajo member from Page, Arizona, brings an Indian blanket to the President.



"As arrows are in the hand of a mighty man; so are children. . . . Happy is the man that hath his quiver full of them: . . ." (Psalm 127:4-5) the Psalmist sang. Here the McKay family paused for a Christmas Eve picture, 1958.



Above, in February 1962, Archbishop Iakovos of the Greek Orthodox Church of North and South America exchanges friendship with President McKay.

DAVID O. McKAY . . HIGHLIGHTS OF HIS LIFE AND WORKS

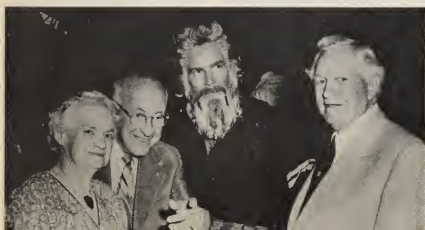
Etched in dramatic vigor against the ninety years of President David O. McKay's life are presented in pictorial sequence some of the events in a life that has emulated the Savior of whom it was said, as it can be said of President McKay, "he went about doing good."



A holiday at home finds him at the piano to play for the family a favorite hymn or song.



Above, a trusted team, an old sleigh, a driver that knows all the good country roads around Huntsville, add up to a winter outing for appreciative passengers.



*Here President and Sister McKay chat for a moment with the late Cecil B. De Mille and Charlton Heston, as Moses, during the filming of *The Ten Commandments* in Hollywood.*

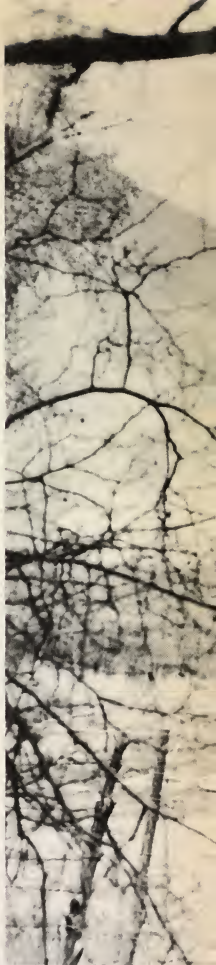
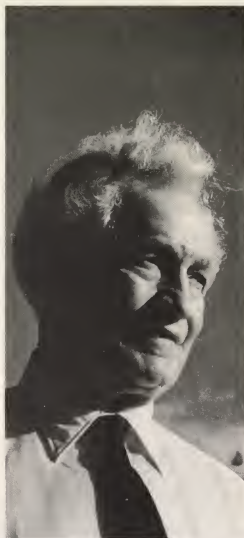
Right, President McKay frequently returns to his farm amid the hills of Huntsville, Utah, and on the spacious acres that were his father's before him, he finds surcease as he labors with his hands and finds companionship with a favorite mount.



Top, with his white hair ruffled by trade winds, President McKay receives an Hawaiian lei from Mrs. Henry Aki, one of the oldest church members in Hawaii, during a brief stopover as he travels to New Zealand.

Above, only the words are different the world over—the meaning is the same. In the sunny lands to the south “El hermano Presidente McKay y la hermana McKay” enjoy the affection of Guatemalan members.

World-traveled, bearer of hope to far-flung members of the Church, President McKay stands at Papeete, Tahiti, with the spire of the beautiful church edifice in the background.



David O. McKay sits on father's knee for this early photo while mother holds Thomas E., later an Assistant to the Council of the Twelve. The two sisters, Margaret (right) and Elena (left), died in a diphtheria epidemic. / At seventeen, David O. McKay nears manhood with determination. / As a missionary serving in Scotland during 1897-99, he knew days that brought disappointments and times that brought joys for his labors. / On April 9, 1906, at thirty-two years of age, David O. McKay was ordained an apostle by President Joseph F. Smith, following the general conference.



The small, stucco home in Merthyr Tydfil, South Wales, in which President McKay's mother, Jennette Evelyn Evans, was born August 28, 1850. The plaque was unveiled by President McKay March 2, 1961. / With Elder Hugh J. Cannon, David O. McKay made his first great world tour of LDS missions in 1920-21. / In February 1936 President McKay, a year and a half after he became a member of the First Presidency, and Sister McKay are pictured together.



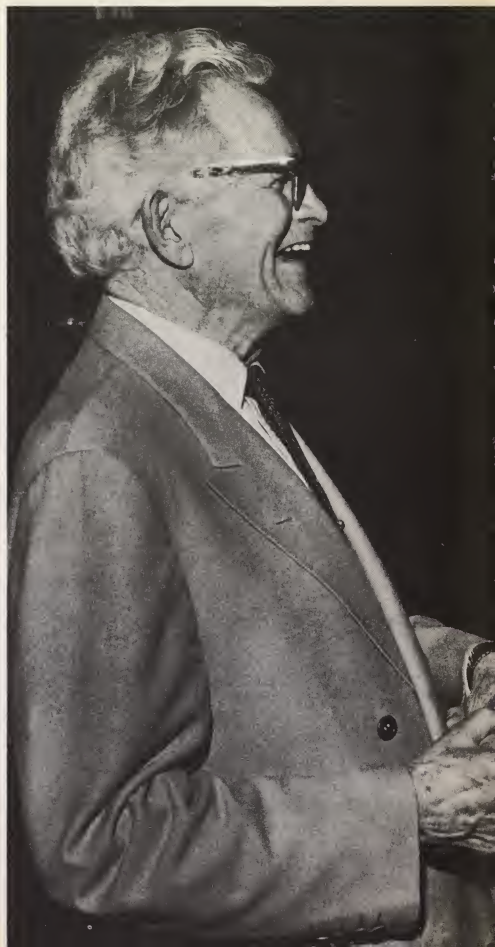
Right, ever the friends of children, President and Sister McKay visit the Primary Children's Hospital. For many years the McKay city residence was an apartment building on North Temple, next door to the former Primary Children's Hospital.

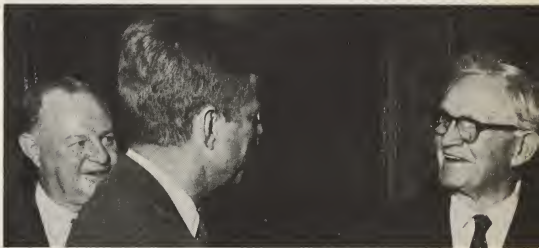
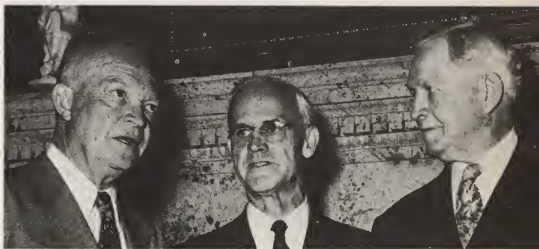
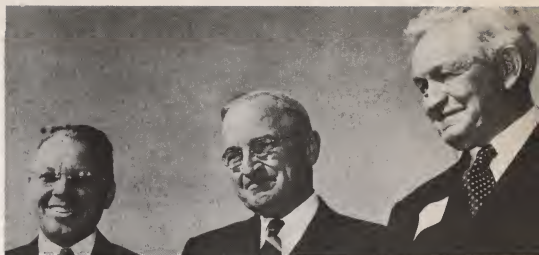
Below, an important part of all of his missionary trips is conferring with government officials. Here, during a trip to New Zealand, he chats with the Right Honorable Walter Nash, Prime Minister of New Zealand.

Below right, at the conclusion of a visit, Eric Johnston, motion picture association executive, said: "Rarely have I had the privilege of meeting as courageous, intelligent, and dedicated man. No wonder the people look to you for leadership and that you have won the hearts of all."

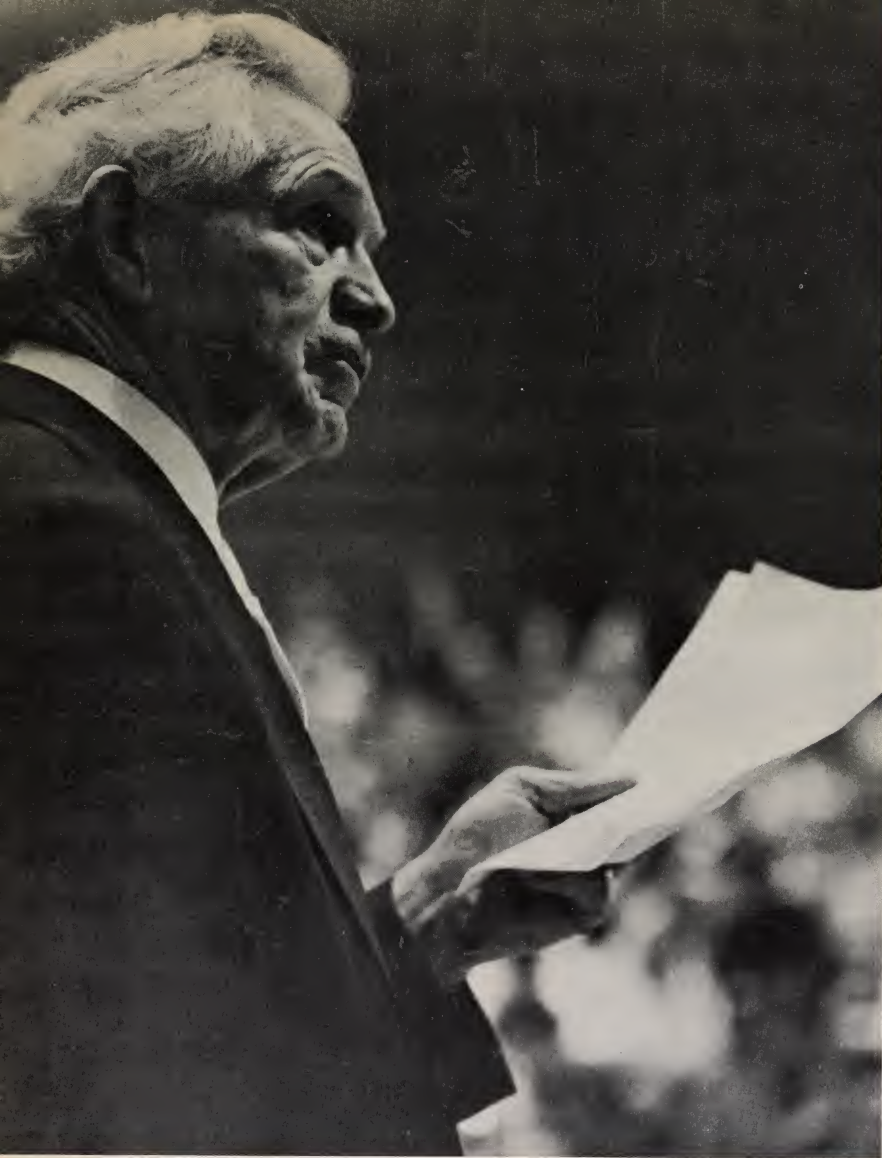


Above, with a fine appreciation for music and the things associated with the hymns of the Church, President McKay pauses to play "Come, Come, Ye Saints," on the organ that William Clayton, who wrote the pioneer hymn, brought across the plains.





Presidents of the United States are among those who have called upon President McKay at his offices. Here are Presidents Harry S. Truman, Dwight D. Eisenhower, John F. Kennedy and their parties.

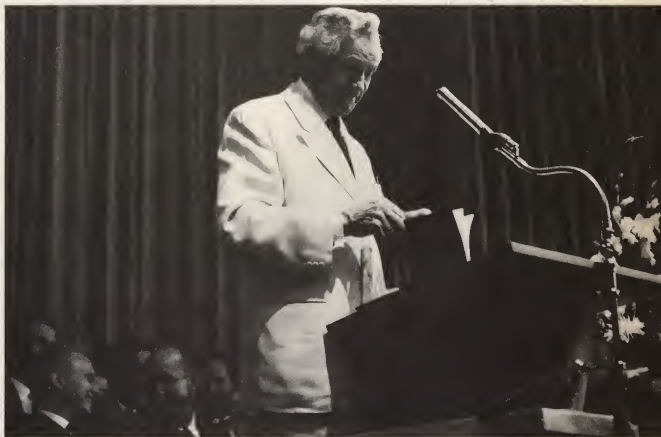


Photographic study of President McKay conducting one of many meetings.

Right, at Huntsville, Utah, on the old family farm, President McKay enjoys two homes—the home which was built by his parents and which has been the President's home for many years—and a new, smaller, modern home, across the broad road and a few steps farther on.



President David O. McKay indicates final details of agendum of general conference to his secretary, Clare Middlemiss.



In any retelling of the accomplishments of the administration of President McKay, the building and dedicating of chapels and other church buildings has a part. Here he dedicated a chapel in the Salt Lake City area in 1958.



Merther Tydfil Chapel soon to be dedicated by President David O. McKay who will at the same time dedicate a gift organ in the town of his mother's birth. This organ was presented to him in recognition of a lifetime of service by leading citizens of Utah.



At work in the Church offices, President George Albert Smith and his Counselors, President Clark and President McKay arrange details for an April conference of the Church.



President Heber J. Grant stands with his two counselors, President J. Reuben Clark, Jr., and President McKay at the rear entrance of the Church Administration Building.

For almost twenty-nine years, since the October conference of 1934, President McKay has been a member of the First Presidency. Originally called to serve as Second Counselor to President Heber J. Grant, he held that position with President George Albert Smith. Also seen on this page of photographs of the First Presidency, are three of the First Presidencies since President McKay was sustained as President of the Church. Briefly, in the summer of 1961, the First Presidency had Presidents Clark, Moyle, and Brown as counselors. (Not pictured.)

Last April he and President Henry D. Moyle chatted together in the board room of the Church Administration Building.





As he was sustained President of the Church in April 1951, President McKay selected for his Counselors President Stephen L. Richards, a long-time member of the Council of the Twelve, and President Clark.

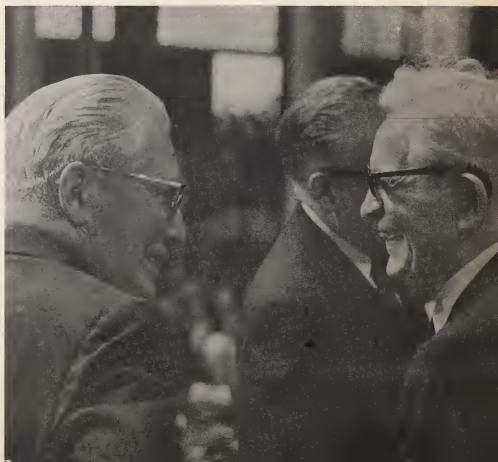


Following the passing of President Richards in May 1959, President McKay selected President Henry D. Moyle as a member of the First Presidency. Here Presidents Clark, McKay, and Moyle reflect a pensive mood.

For almost two years now, since President Clark passed away, this has been The First Presidency of The Church of Jesus Christ of Latter-day Saints. President McKay and his Counselors, President Moyle and President Hugh B. Brown.



A moment before a general conference session convenes in the Tabernacle gives President McKay time to discuss a last-minute detail with his Second Counselor, President Hugh B. Brown.





TRIBUTES TO PRESIDENT DAVID O. McKAY

EXCERPTS FROM GREATNESS IN MEN

BY BRYANT S. HINCKLEY

(Taken from *The Improvement Era*, May 1932 — a favorite character sketch of President McKay's.)

“Great men are the noblest possessions of any nation.”

David O. McKay is a leader. He has an indefinable, fascinating personal charm which awakens friendship and secures at once a cheerful and gratuitous following. Tolerant, genial, and sincere, he maintains, without offense, the high standards of his own life and wins the confidence of others. He has, in happy combination, the fundamental characteristics which underlie successful leadership. The world owes its progress in civilization and character building more to leadership than to any other single factor, and when this is applied to young people it becomes at once far-reaching and significant. He is pre-eminently a leader of young people.

The quality of leadership which is symbolized by the lash never reaches the sources from which springs the highest and finest allegiance. It never commands the generous response which is awakened by an appeal to the higher and finer emotions of the soul. David O. McKay is a technician in making this higher and finer appeal. His splendid courage, his strong and flexible intellect, his idealism, his kind but chivalrous attitude toward the humblest, combine to give him that magic power which calls forth the best there is in one. It is stimulating to meet him—you go from his presence feeling a little finer, a little better than you were. . . .

Now what is the source of his influence, the secret of his superior leadership? Put this question to his most intimate friends and they will answer—his love for mankind, his human-ness. He has a luminous and impressionable mind, a will of the strongest fibre, a great and tender heart. He is a clear and graceful writer, an appealing and convincing speaker, a de-

lightful companion, a chivalrous leader, a lovable man who holds forever your confidence. You trust him—who you believe in him. His loyalty is superb. He never forsakes a friend and is big enough to love the sinner while he hates the sin. This gives him a lifting power that comes only to noble souls. He has a really great heart, a deep and abiding sympathy, a passionate love for the souls of men—all qualities which the world stands so much in need of.

Another secret of his success is his sweet and unimpeachable character. He lives above the fog and turmoil of daily circumstances. David O. McKay never did a mean or little thing; he is guilty of no injustice to his fellows; he is free from the indictments of selfishness and trickery. All his days he has lived upon a high moral plateau and has risen to spiritual altitudes which few people reach, inspiring all the while those about him to climb to the same heights.

David O. McKay has done many good things and said many beautiful things, but somehow he is finer than anything he has ever said or done. Back of all his splendid deeds, rising above all his achievements, is the charm of his winsome personality. Dignified and handsome in appearance, congenial and gracious in manner, kind, sincere, genuine, and peace loving; but when necessity requires, courageous in action, fearless in defense of right, brave in the hour of battle, gentle and sympathetic in times of trouble, strong for truth, justice, purity, and righteousness, he is always and everywhere a gentleman.

BY PRESIDENT HENRY D. MOYLE

President David O. McKay was sustained as our prophet, seer, and revelator twelve years ago. No mortal man could have more religiously labored to advance the individual interests of every member of the Church than has he.

In the past twelve years, under the direction of the First Presidency of the Church, we have built 56 percent of the 3,500 meetinghouses we now have in the world, 1,941 in number—more than were built in the preceding 120 years of church history. This was made possible by the organization of the church building missionary work program initiated in 1955 by President McKay under the inspiration of the Almighty. This program has made it possible to erect buildings in every mission of the Church, regardless of the financial condition of the people.

Already 3,127 young men have been called into service by the church building missionary program. These men learn a trade and are daily instructed spiritually by systematically studying the gospel. Thousands of local Saints have contributed liberally by giving sustenance and support to the church

building missionaries and in actual personal participation in the construction of their own meetinghouses. Over 550 church building missionaries have been called from the United States and Canada to supervise overseas construction.

In addition to the 1,941 meetinghouses erected, since 1951 the church building program has been responsible for the completion of 76 full-time seminaries, which is 48 percent of the 159 full-time seminaries in the Church.

Of the 39 full-time institute buildings, 21 have been built since 1951, or 56 percent. In the Church we have 96 part-time institutes with an enrolment of 15,200. Fifty-six percent of these have been built since 1951. Of our 1,300 part-time seminaries, 1,000, organized since 1951 or 77 percent. Our total school enrolments was 111,145 in 1962. This compares with only 41,779 in 1950, an increase of 160 percent.

Our building program is endeavoring to keep pace with the growth and development of the membership of the Church. In April of 1951 there were 175 stakes. There are now approximately 380. This means that 53 percent of all the stakes in the Church have been created in the past twelve years. No one can appraise the impact of our building program on the results of missionary work accomplished since the participation of members in the church building missionary program.

In 1951 we had 43 missions. Today we have 73. In other words, 43 percent of all the missions in the Church have been created in the past 12 years.

At the end of the year 1950 there were 1,111,000 members, and today we are two million strong. Forty-three percent of the present membership of the Church have known no other President than David O. McKay.

Our unified school system has likewise grown. In 1951 Brigham Young University had an enrolment of just over 5,000, and in 1962 it had 12,500 students. Fifty-nine percent of the present enrolment represents the growth in twelve years. In 1951 this university had fifteen academic buildings and three student resident halls. It now has fourteen new academic buildings, and three major housing projects for students, totaling 59 buildings or a total of 29 major academic buildings and 62 housing units. Three additional major building projects are under way.

Ricks College and the schools in Mexico have likewise grown, as have the schools in the Pacific. We have built new hospitals and remodeled or made major additions to others.

Since 1951 we have built four new temples and nearly finished the fifth in Oakland, California. Forty percent of all our temples have been constructed since President McKay was sustained. It is interest-

ing to know that since the organization of the present building committee in 1955, there have been 1,941 buildings constructed—56 percent of the total existing buildings in the Church.

There has been a development of spiritual strength in all who have participated in the building program of the Church. I know of no one associated in the work who has not dedicated his time and his talents to the upbuilding of the kingdom of God on the earth. It has in the past nine years developed leaders in missions, stakes, and wards.

For example, seventeen young men serving in Japan on two buildings have been in the Church an average of three years. None of these boys' parents are members. In Australia, the 75 young men serving as labor missionaries have been in the Church an average of about 15 months. Many today hold the Melchizedek Priesthood. Some have been members of the Church only from three to five months.

The inspiration of President McKay is, of course, expedient for these times. It has brought about an economy without which many of our completed buildings would not have been started. Above all, it has made possible a rather uniform participation by the local membership of wards and branches in their building program.

One branch, for example, had a membership of 247 when its building was started. Twelve months later, when the building was finished, it had a membership of 491.

Another branch had a membership when its building was started of 190, and when the building was finished, it had a membership of 354.

In 1951 when President McKay became President of the Church, the total assets of the welfare program held by the Church was \$15,223,000, accumulated in fifteen years, and in the twelve years which have followed the amount has been increased to \$42,880,000, an increase of 182 percent. Our budget was produced in 1951 by twenty regions and twenty-four stakes outside of regions, showing a growth of 110 percent.

So far as genealogical work, temple work, missionary work, radio and television, and the work of all the auxiliary organizations and priesthood quorum, comparable increases are to be found, and are well-known to the body of the Church.

Near the close of a recent committee on expenditures meeting in which there had been a report of the vast building program of the church-projected and membership growth anticipated, the question was asked: How in the world can we continue to finance this kind of building program, even if it is needed to house the membership and to cope with the growth?

President McKay thought for a minute and then gave this prophetic utterance: "We have been praying for this day in the Church for a hundred years. Now that day has come, we must be prepared to take care of the membership of the Church. If we are faithful and obedient to the commandments of God, God will provide."

It is my humble testimony to you that through President McKay, the Lord has set the pace. We must not look back. I testify to you that the work now going forward under the direction of our beloved prophet is in accordance with the wishes of our Lord and Master Jesus Christ.

BY PRESIDENT JOSEPH FIELDING SMITH

In the month of April 1910, I was sustained as a member of the Council of the Twelve Apostles at the general conference of the Church. For several years President David O. McKay and I sat side by side in that council. It was our privilege frequently to travel together to stake conferences, for in that day the brethren traveled two and two. We had then in the neighborhood of sixty stakes of Zion. Our travel to the far-distant conferences, such as in the Uintahs and in Arizona had to be largely by team when our destiny could not be reached by the train. There were very few automobiles in that day on the streets of Salt Lake City, and very few, if any, paved roads. A trip to Canada was by train and usually meant that we remained two or three weeks. The same condition prevailed in Arizona, the Uintah country, and other places.

Then as time advanced, President McKay was taken into the First Presidency to be a Counselor to President Heber J. Grant, and the close association that we had enjoyed came to an end. I never had any doubt in my mind that his call was not by divine appointment, and I rejoiced that it came to him.

Then as time continued and the older brethren began to disappear through the call of death, President McKay became the President of the Church, holding all the keys and authority that had been handed down from the Prophet Joseph Smith. During all of these years, it has been my privilege and duty to sustain President McKay in these several calls, and when the mantle of divine authority fell upon him, I rejoiced, for I knew that it was a call from the divine source. At this period in his life when he has reached his ninetieth year, I wish to assure him that I give unto him my undivided and loyal support, knowing that he has been divinely called to stand at the head as the representative of our Lord and Savior Jesus Christ in this great work of the restoration of all things.

On October 6, 1955 in a letter to President McKay, Elder Spencer W. Kimball of the Council of the Twelve, wrote: "If I could live to merit the smiles of my Lord in the faraway future so that he might shake my hand or embrace me, then and only then would I be lifted into greater ecstasy than I was on Saturday afternoon when I felt your strong arms around me and heard a word of approval."

BY ELDER DELBERT L. STAPLEY

I stand awe-stricken and amazed whenever in the presence of President David O. McKay. His keen, piercing eyes, his discerning alertness, his tremendous reservoir of knowledge and wisdom, also the sound judgment he has gained over the years, make it possible for him, with the aid of the Spirit, which he so fully enjoys, to draw from this reservoir with ease and dignity to enlighten or to challenge both church members and nonmembers alike and place him in command of every situation.

His spiritual insight, pleasing personality, the lovable twinkle in his eyes, the Christlike qualities of his character, and his presence of mind give one the feeling of not only being in the presence of greatness—as men measure this quality in their fellow men—but in the presence of the divine.

I am thrilled through and through when coming to a decision on an important matter to hear him in substance say to his Counselors and the Twelve: "Brethren, I feel this action has the approval of the Lord." Or, "This action is pleasing to the Lord, and I feel good about it." One's own feeling of the rightness of his statements is confirmed by the impressions of the Holy Ghost.

I have seen President McKay under many trying and difficult situations; but he is always the master. President McKay looks like a prophet; he acts like a prophet; and his humility, faith, devotion, and spiritual teaching and leadership stamp him a true prophet of God. This is my witness and testimony.

It was a privilege for Sister Stapley and me, with Elder and Sister Marion G. Romney and others, to accompany President and Sister David O. McKay to New Zealand for the dedication of the New Zealand Temple and the Church College of New Zealand, as well as to attend to other duties there. It was a glorious experience for us which we will treasure always.

I shall share with you one experience, choice and impressive to me, yet simple in its enactment, but abounding in spiritual significance.

In the dedication service appointed for the Samoan Saints, President McKay asked Brother Lafe Poilupi,

a Samoan brother, if he could translate the dedicatory prayer to be given by President McKay from English into the Samoan tongue. Brother Poilupi answered President McKay simply and humbly by saying: "I can do it if you will bless me." President McKay answered, "I do bless you." Although Brother Poilupi had not heard the prayer previously, nor seen a copy of it, he interpreted the prayer perfectly, according to those well-acquainted with both the English and Samoan tongues. He did not hesitate nor did he need to correct himself. The simple blessing given him by President McKay was fully realized.

BY ELDER MARION G. ROMNEY

I have loved President McKay for a long, long time. He doesn't remember when I first fell in love with him. I guess he doesn't remember when you did, either.

It was down in Los Angeles in the winter of 1912 and 1913. We were known then as Mormon refugees. We had lost our home in Mexico—invited out down there. Brother McKay came to Los Angeles; he came to Sunday School, and he took a glass of water. He had a pen in his hand. He showed us how clear and beautiful the water was, and then he dropped a drop of ink in the water, and it was clouded all through, and he said to us little fellows, "That is what sin does to a life," and I have ever since then, President McKay, been trying to keep that sin out of my life.

I met President McKay in Australia. I was president of the conference. They used to call districts "conferences."

When he went up to visit the Ganolean Caves, he took Elder Bischoff. When he came back, he taught us a lesson, telling us that those great stalagmites and stalactites in the caves were made by infinitesimally small deposits from drops of water.

Then he told us that was how a life was built. Every thought we thought, every word we spoke, every deed we did, registered on our character. I never have forgotten that.

BY RICHARD L. EVANS

One morning in President McKay's office some of us were assembled by appointment to discuss a somewhat serious personnel problem, the easiest solution to which (but not necessarily the most just) seemed to be to relieve one particular person of duties that he had long and faithfully (but somewhat troublesomely) performed. The President paused and earnestly looked at us as he said: "Human hearts are very tender, and human lives are very precious. Let's solve this problem (Continued on page 760)"

PRESIDENT DAVID O. McKAY

September 8, 1873	Born at Huntsville, Utah, the son of David and Jennette Evans McKay.
September 8, 1881	Baptized by Peter Geertsens at Huntsville.
June 9, 1897	Graduated from University of Utah; president and valedictorian of his class.
August 1, 1897	Ordained a seventy and set apart as a missionary to Great Britain by President Seymour B. Young of the First Council of the Seventy.
September 10, 1899	Returned home from his mission, having labored in Scotland; from March 1898 as president of the Glasgow Conference (District).
September 1899	Began as faculty member at Weber State College (formerly Weber Stake Academy) Ogden, Utah.
1899-1906	Second Assistant Superintendent, Weber (Utah) Stake Sunday School.
January 2, 1901	Married Emma Ray Riggs in the Salt Lake Temple; ceremony performed by Elder John Henry Smith of the Council of the Twelve; this was the first marriage of the Twentieth Century performed in the Salt Lake Temple.
April 17, 1902	Became principal of Weber Academy.
April 9, 1906	Ordained an Apostle by President Joseph F. Smith.
1906	Member of Church Board of Education.
October 6, 1906	Sustained as Second Assistant Superintendent, Deseret Sunday School Union.
April 4, 1909	Sustained as First Assistant Superintendent, Deseret Sunday School Union.
1914	President of Ogden Betterment League.
September 19, 1915	Laid the cornerstone of the Alberta Temple at Cardston.
February 1918	His book, <i>Ancient Apostles</i> , came from the press.
Nov. 27, 1918-Oct. 1934	General Superintendent, Deseret Sunday School Union.
May 9, 1919-1921	Served as Church Commissioner of Education.
Dec. 1, 1920-Dec. 24, 1921	Made a world tour of LDS missions, visiting the fields outside the United States except South Africa, traveling 62,500 miles.
January 9, 1921	Dedicated the land of China for the preaching of the restored gospel.
April 23, 1921	Received the gift of the Maori tongue while addressing Saints at Puketapu, Huntly, Waikato, New Zealand.
May 31, 1921	Monument erected at Apia, Samoa, in commemoration of his visit.
July 1921-October 1922	Member of the board of regents, University of Utah.
June 2, 1922	Received Master of Arts (honorary), Brigham Young University.
November 3, 1922	Called as president of the European Mission, succeeding Elder Orson F. Whitney.
January 1924	Attended first conference held in the name of the Armenian Mission, Aleppo, Syria.
December 1924	Released as president of the European Mission.
May 28, 1931	Elected president of the Weber State College Alumni Association.
February 18, 1932	Elected chairman for Utah Council for Child Health and Protection at its organization, following the White House Conference on Child Welfare.
October 6, 1934	Sustained as Second Counselor in the First Presidency (to President Heber J. Grant).
October 11, 1934	Set apart as Second Counselor in the First Presidency.
October 31, 1934	Released as general superintendent, Deseret Sunday School Union.
1938-1947	Chairman of Utah State Centennial Commission.
October 26, 1940	Laid the cornerstone of the Idaho Falls Temple.
1940-41	Member, board of trustees, Utah State University (formerly Utah State Agricultural College).
1942	Chairman, Utah State Advisory Committee of the American Red Cross.
1942	Chairman, Utah Council of Child Health and Protection.
May 21, 1945	Sustained and set apart as Second Counselor in the First Presidency (to President George Albert Smith).
June 2, 1950	Received a Doctor of Laws (honorary), Utah State University.
September 30, 1950	Sustained as President of the Council of the Twelve.
October 5, 1950	Set apart as President of the Council of the Twelve.

April 8, 1951	Sustained as President of the Church by members of the Council of the Twelve and the Patriarch, meeting in the Salt Lake Temple.
April 9, 1951	Sustained as President of the Church by the priesthood and members meeting in Solemn Assembly, in the Tabernacle.
April 12, 1951	Set apart as President of the Church by the Council of the Twelve, with President Joseph Fielding Smith of that body acting as mouth.
April 16, 1951	Became senior editor of The Improvement Era.
April 1951	Became president of board of trustees, Brigham Young University.
June 4, 1951	Received a Doctor of Humanities (honorary), Brigham Young University.
June 9, 1951	Received a Doctor of Letters (honorary), University of Utah.
June 14, 1951	Received a Doctor of Letters (honorary), Temple University, Philadelphia, Pennsylvania.
October 14, 1951	Honorary Chairman of Boy Scouts Relationship Committee for the Church.
September 22, 1951	Broke ground for Los Angeles Temple.
December 31, 1951	Became an honorary executive board member, Great Salt Lake Council, Boy Scouts of America.
May 27-July 27, 1952	Toured the nine LDS missions of Europe.
June 13, 1953	Given Honorary Master M Man award.
July 17, 1953	Given Silver Buffalo by Committee on Awards for Distinguished Service of the National Council, BSA, at Los Angeles.
August 5, 1953	Broke ground for the Swiss Temple.
January 3-February 14, 1954	Toured South Africa, South America, Central America, and Mexico.
September 10, 1954	Given honorary membership, International College of Surgeons at Chicago.
January 2, 1955	Departed for Tonga, Tahiti, New Zealand, and Australia.
January 1955	Selected site for New Zealand Temple.
November 29, 1954	Given the Cross of the Commander of the Royal Order of the Phoenix (a Greek award).
December 14, 1954	Dedicated "David O. McKay Building," BYU campus.
August 19, 1955	Greeted the members of the Tabernacle Choir as they arrived in the British Isles.
August 27, 1955	Broke ground for London Temple.
September 11, 1955	Dedicated Swiss Temple.
November 20, 1955	Given the Golden Medal of the Greek Archdiocese of North and South America (a Greek Church award).
January 26, 1956	Given Silver Beaver by Great Salt Lake Council, BSA.
March 11, 1956	Dedicated Los Angeles Temple.
May 5, 1956	Given honorary membership, The Blue Key National Honor Fraternity.
July 29, 1957	Given honorary membership, National Council, BSA.
April 11-May 10, 1958	Toured South Seas missions.
April 20, 1958	Dedicated New Zealand Temple.
April 24, 1958	Dedicated the Church College of New Zealand.
April 27, 1958	Said that "transportation has brought the far places of the world close to us" and that overseas stakes would be organized. (Auckland Stake, New Zealand, organized as a result, May 18, 1958.)
June 12, 1959	Given all-Church YMMIA trophy.
September 7, 1958	Dedicated London Temple.
December 17, 1958	Dedicated the Church College of Hawaii.
February 26, 1961	Dedicated Hyde Park chapel, London; organized London Stake.
June 11, 1961	Announced that members of the First Council of the Seventy would be high priests.
June 26-July 3, 1961	Presided at first mission presidents' seminar, Salt Lake City.
May 26, 1962	Broke ground for Oakland Temple.
August 26, 1962	Organized Glasgow (Scotland) Stake.
December 10, 1962	Honored by business and civic leaders of Salt Lake City.
May 20, 1963	Dedicated parts of the remodeled Salt Lake Temple.
August 25, 1963	Dedication of Merthyr Tydfil Chapel.
September 8, 1963	Arrived at the age of four score and ten, greatly loved by his associates and people everywhere.

Be It Ever So Elegant



David sat on the couch and looked around him. Diane's father was talking, but David wasn't absorbing the words. He was sitting there feeling the softness of the fabric that his hands were resting on. David didn't know a couch could be that soft. His eyes kept wandering from the painting over the marble fireplace to the fountain with the statue beside it. He never imagined seeing a fountain inside a home, but there it was, in the corner, with green large-leaved plants growing around it.

The painting was of a girl with lips parted and long black hair flowing. The depth of her eyes gave David a feeling that she was real . . . that he would see her move if he watched. The statue was oriental, and the angular cut of it was unusually beautiful.

"Have you thought of going into engineering?"

David was snapped into the realization that Mr. Garris had just asked him a question, and the blankness that filled his head embarrassed him. I must have been acting like an idiot, he thought. He cleared his throat to attempt an answer, but Mr. Garris went on talking. He was telling David of the opportunities in the field of engineering. David wondered if his chosen field would ever afford him a home like this one, and he again was lost in the complete fascination of his surroundings. He mentally compared all this with his own home and had to admit there was quite a difference. Not that there was anything wrong with his home! His mother and father were hard-working people, but they were only able to provide an ordinary home. Neat and clean . . . and ordinary!

David didn't realize that Diane had entered the room until Mr. Garris stood up and said something to her.

"Sorry to have kept you waiting, David, but I got home late and mother's still shopping."

"I didn't mind," he told her, and he hadn't minded. Who would mind waiting in such an enchanting atmosphere? The lush carpeting, the blending of the colors, and the quiet—the restful quiet. David couldn't remember when he'd ever sat in his own home for more than five minutes of absolute quiet. There were few serene moments in a family where seven children lived.

As Diane bade good evening to her father, David looked at her. She was little and blonde . . . a natural blonde, with long lashes. And she smiled with her eyes.

"Isn't it a beautiful evening?" she said, and David watched her stand for just an instant on the top step of the porch and breathe deeply of the September air.

Everything is beautiful, and wonderful, he thought. Out loud, he agreed with her about the evening, and offered his arm as they walked down the curved sidewalk to his car. He almost remarked aloud that it seemed good to see a sidewalk unblemished with hopscotch games, but he knew she wouldn't understand. She didn't have younger brothers and sisters.

As David started the car, and it began to make its way down the tree-lined street, he felt good. "Like my new car?" he asked her.

"It's nice."

"I got a real good buy . . . put in a new transmission myself."

"Runs smooth," she said, her eyes smiling.

David had never dated Diane before, though from the beginning of his first quarter at the university when she'd sat next to him in Dr. Hertz's class, he'd wanted to. It had had to wait, though. He hadn't been home from his mission long enough to afford dates. Now with a good part-time job, the classes he'd wanted this quarter all signed up, a "new" car and a new girl, he felt all was going well.

After the show, David took Diane to an ice cream store and then remembered that his mother had invited him to bring Diane home for a snack. David had always brought his girl friends home, but they were girls that already knew the family. Diane lived across the town, high on a hill . . . and she was someone special. Anyway, after having been in her home, he was glad he hadn't promised his mother he'd bring her . . . he just couldn't see Diane sitting on their lumpy sofa, with Jill and Tommy on each side, their hands sticky from recent peanut butter

and jam sandwiches. That, he told himself, would have to wait until . . . but he couldn't tell himself when would ever be the right time to bring Diane home. . . .

The next morning at breakfast, David was glad of the hustle. Ned and Sue were giving a play by play description of the high school football game so his mother didn't quiz him about Diane. Last night he'd let himself in the back door, and when his mother had called to ask if that were he, he'd answered her briefly as he hurried down the steps to his room. He usually went to the refrigerator for milk before going to bed, and he usually had things to talk to his mother about, but not last night . . . that night, and his date with Diane, and his mother were worlds apart.

David looked at his mother hurrying from the stove to the table to the sink. She was tall and fairly nice looking for her age, he thought. Her brown hair only hinted a few gray hairs, and her face didn't have many wrinkles . . . only around her eyes where they squinted when she laughed. David's father always said she would never grow old because she enjoyed working with the youth. She certainly was popular with the young people, David thought. For as long as he could remember she had been a favorite Primary teacher, and when he and Ned and Sue had gone into the MIA she had taken over a Beehive class. Now she was the stake Beekeeper and worked with all the girls in the stake. She seemed to love them almost as much as she did her own children, at least she did as much worrying over them, it seemed to David. She had often told him how much she enjoyed working with the ward Beekeepers, too. "Most of them are young and very efficient," she had told him. "It's an inspiration to have such close contact with them." David had joked with his mother and said that he would trade her jobs. He said he was sure she'd make a good elders' quorum secretary, and he knew he would like having to go around visiting all those young teachers.

The weeks passed, and September turned into October. David and Diane were growing friendlier, though they hadn't had many dates. Tonight they were going to the symphony. He was glad they were both in the music department. This gave him a chance to mix business with pleasure. It seemed to make Dvorak's *New World* sound even better when she was sitting by his side. He parked his car and had trouble making his feet slow down to a respectable pace as he went up the walk, but when she opened the door, he could feel that something was wrong. Was it her thin

smile that told him or the slight set of her jaw? Or was it just his imagination? He couldn't be sure. He started the conversation time after time but after a few words she was silent. They usually had so much to say to each other that an evening was always too short.

"Is there something wrong?" David didn't look at her when he asked. He was afraid of what he would see in her face.

"Maybe you could tell me," she said. And she held her hands politely in her lap and looked down at them.

David nearly stopped the car. He could scarcely believe he'd heard right . . . didn't want to believe he'd heard her right. One of the things he'd liked so much about Diane was that she was different from the other girls he'd gone with. And here she was acting just like the others. She'd always given intelligent answers before, and now she was talking in riddles just like the rest! He opened his mouth to ask what she meant by that but decided not to. He'd tried this same kind of merry-go-round discussions before and always came out the loser. He gripped the steering wheel tighter and clamped his words between his teeth.

All through the concert David tried to think what he might have done to make Diane behave this way. And his thoughts kept swirling around in his head along with the notes of the music. Then he looked at Diane. She was looking at the conductor, and her eyes were misty. He could tell she was just as miserable as he was, but he didn't know why or what to do about it.

The silence on the way home was unbearable. David wanted to say something to comfort her, but the words wouldn't come. Finally they were in front of her house, and as the car came to a stop, she put her hand on the door handle.

"Wait, Diane . . . what's the matter . . . what have I . . . ?"

"Please, David. I don't feel like talking."

"But we have to. . . ."

"It's nothing you've done . . . it's just that . . ." and she looked at David with a pleading that he couldn't understand. So he said nothing . . . did nothing . . . and when she opened the door and let herself out he just sat there sick—miserably sick.

Long after her door had closed behind her, David sat in his car and tried to separate his thoughts . . . but there was no relief to the heaviness of his heart. Then he started the

(Continued on page 796)

Scouting and the Boy



BY VERDA WELCH

The Scoutmaster first saw the boy in the courtroom. It was a familiar room to the boy. Many times he had been brought there. As many times his widowed mother had paid his fines, and he'd been freed, only to get into new mischief. This time it was more serious. The townspeople would take no more. He was hopeless, they said, and the Industrial School was the only place for him.

His mother had asked the bishop and the new Scoutmaster to ask the judge that her son be given another chance. The judge was lenient.

The new Scoutmaster recognized the boy as a challenge. He wasn't basically bad. Just a young, idle boy, with too much drive for one headed in the wrong direction. He was a smart, but determined leader of a gang. The Scoutmaster knew he must captivate his interest immediately or he would lose him permanently.

To the first Scout meeting he took a large quantity of string and started all the Scouts in the art of braiding. Four strands, six, then eight, ten, and so on. The boy was still the leader. As rapidly as the Scouts caught on to one, the boy wanted a more difficult braid.

Wild horses couldn't keep him from Mutual that winter. Living out of town he thumbed his way in.

Sometimes he would repay his benefactor by filching a comb or some other small article from his pocket.

In two months he had mastered braiding until he had about ten inches of sixty strand. A Scout official was visiting and asked for it. The Scoutmaster glued it on a small decorated board, then shellacked it. This piece of art went to a national Boy Scout session and other places, with a little note beneath containing the boy's name, the Scoutmaster's name, and a mother's heartfelt testimony as to what scouting had done for her boy.

He became the town's first Eagle Scout, and the people were proud of him. In a program the Scoutmaster had made him his minuteman and patrol leader. The boy gathered the troop around him and said, "I can only say, 'on my honor I will do the best I can.'"

The Scoutmaster moved away from the town but heard of the boy occasionally. He was first counselor in the elders' quorum, the boy's mother said proudly.

He later served in the bishopric, then a remembering bishop patted the Scoutmaster's shoulder and said that the boy had become a member of the high council.

May God bless and help the Scoutmaster in his building the boy into the man.

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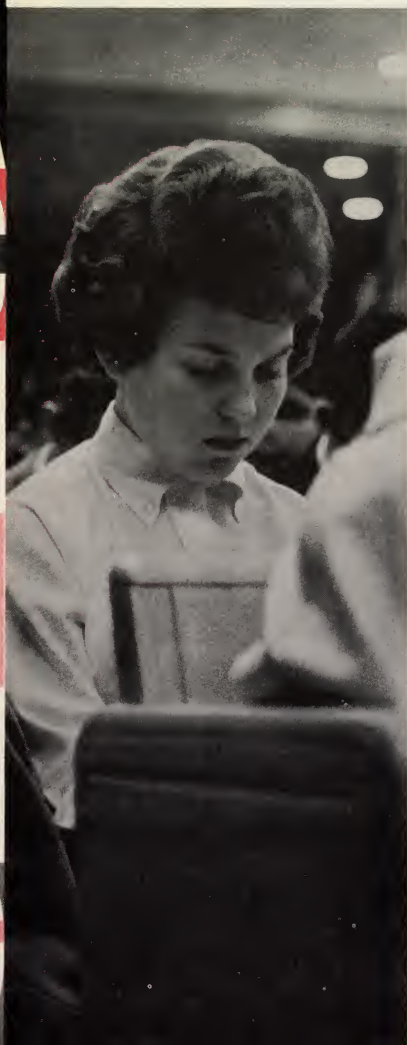
BY F. WELDON THACKER
TEACHER B.Y. HIGH SEMINARY

To Help Them

"But, Bishop, sometimes my efforts seem so futile. I try so hard to prepare and put over a good lesson. They seem to enjoy the lessons, and they are 'sharp' with the answers. But now, two of them have got themselves into difficulties. They both knew better than to do what they did, but I guess knowing wasn't enough. How *do* you get them to *practise* what we preach to them?"

One of the challenges of religious education is motivating students so that they will put the concepts and ideals discussed in class into practice. It is one thing to accept a principle verbally as true and another actually to make it a practice in one's life. Our missionaries have been confronted with this problem in their attempt to convert investigators to the gospel. It is interesting to note that in the approach being used today so successfully, the major emphasis is placed on getting the contact to commit himself. It has been found that a person is able to progress much faster along the road to conversion if he will commit himself to action as he is taught the gospel. He commits himself to pray for a testimony, to read the Book of Mormon and the literature left by the missionaries, to attend church services, and to prepare himself for baptism. As a result, the period of time needed to convert the average investigator has been reduced from months and years to weeks and even days.

Therefore, the question arises, cannot the same practice be utilized just as effectively by our Sunday School, Primary, MIA, priesthood, and seminary classes? In attempting to give answer to this question, it should be pointed out that the seminary program of the Church has adopted as standard procedure, the practice of taking time at the end of a lesson or unit of lessons to have students select at least one specific concept or principle, as taught, and apply it in their lives. Various students in the class may select different "applications," realizing that their problems or needs may not be the same. The Aaronic Priesthood, Sunday School, and Primary manuals also encourage this practice. Thus, a real attempt is being made to get the membership of the Church actually to put into



Practise What We Preach

practice gospel ideals and concepts that, perhaps, they have previously only thought about.

It is one thing for a person to resolve to do something and quite another actually to fulfil the resolve. Sometimes he forgets about it or finds that it is not too easily accomplished and that he cannot do it alone. This is where parents and family can play an important role; for example, consider the following letter from a seminary teacher to the parents of his students:

Dear Parent:

We are happy to have your son in our seminary class. The course of study this year will be on the Book of Mormon. By means of this course we hope not only to better acquaint him with this sacred record, but also to help him to understand better

1. The gospel of Jesus Christ
2. Himself and the world around him
3. His potentials and possibilities.

However, we feel that the most good will be done for our students if they put into practice the principles and concepts discussed in class. Experience has taught that we will be more successful in getting young people to do this if we have the co-operation and encouragement of the home. Therefore, we are sending you a list of the lesson titles and objectives that are to be taught this quarter and ask that you place it in some conspicuous location where you will frequently be reminded to encourage and assist your son to make application of at least one of the ideas and concepts discussed in *each* lesson. Furthermore, there is a place provided on the report card for your evaluation of how well you feel your son is attempting to make these applications.

We are convinced that regardless of the student and his respective problems, background, or goals there are a number of appropriate applications from which he may choose. Each student may choose according to his own needs.

If this program is carried out successfully, and students receive sufficient and appropriate encouragement to put the things discussed in the scriptures and

lessons into practice, they will benefit by it.

Most sincerely,

/s/

Seminary Principal

This is a medium for motivating parents to determine the best way of encouraging and helping the members of their family to be successful in making application of principles taught in their respective classes. This could become a family project, agreed to by and involving all the members of the family. A certain part of the family-night program could be devoted to discussion of the applications each member of the family is working on and how other members of the family may be of help. Likewise, much the same thing could be done around the supper table.

"But," you ask, "will young people be willing to participate in such a program or will they resent it as another adult attempt to control their lives?"

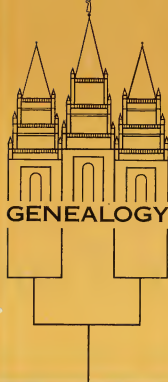
In answer, it is a proven fact that if it is approached and handled right, not only *will* they co-operate, but they *have*. Consider the following examples of actual applications as reported by ninth grade students.

After a lesson on prayer—"I went home and talked to my father about it, and he told me he had no faith in prayer. So I got all my notes on prayer and had a long talk with him. Now he has begun to have faith in prayer, and it is increasing every day. Then I asked him if we might try having a family hour in order to bring the family closer together and to promote more love in the family. He agreed, and now we have a family hour which is planned for every week. We are going to start having family prayer, too. This will really help our family to become closer to each other, especially to my father."

• • •

"I talked to my mother and dad about having family prayer. They both liked the idea and decided to try it that night. We have it almost regularly now."

After a discussion on fasting for a purpose—"About three weeks ago we were discussing some of my mother's and father's friends who were talking of stopping their smoking. I had (Continued on page 798)



- The dictionary defines empathy as "an appreciative perception or understanding of the feeling of others."

Empathy is a most important attribute of the genealogist. It allows him to approach a genealogical problem, taking into consideration the historical, geographical, economic, and social conditions of the time and locality in which the ancestor lived.

In speaking of the coming of Elijah before the coming of the great and dreadful day of the Lord, the prophet Malachi stated that the mission of the prophet Elijah would be to "... turn the heart of the fathers to the children, and the heart of the children to their fathers, ..." (Mal. 4:6.)

If our hearts are to be turned to our fathers (our ancestors), we must make every attempt to learn more about them, the period of time in which they lived, and if at all possible, some of the conditions under which they lived.

For those whose ancestors were famous and whose lives are described in some detail in historical writings, such information is not difficult to obtain. We can learn about them and their deeds, but for those whose ancestry has root in the "common people" there may be little or no information of records about these ancestors. If, for example, your fourth great-grandfather was a farm laborer, living in the eighteenth



century, it is unlikely that his name would be inscribed on the pages of history. It would be difficult, therefore, to obtain actual details of any specific events in his life, other than his birth, marriage, and death.

It is possible, however, through an awareness of the importance of "genealogical empathy" to learn more about him than merely his name, date and place of birth, marriage, and death, etc.

To know that your ancestor's name was John Whittaker and to have records stating that he was born on a certain day in a specific locality gives us little idea as to the character and type of individual he was and certainly would provide no information as to the kind of life he would have led.

A knowledge of local and national history, however, and the knowledge of the geography of the area in which he lived provide a framework in which a mental picture of the ancestor can be placed.

It may be possible to learn from a genealogical record the type of work in which the ancestor was engaged. There are many excellent descriptive historical publications for most areas which provide information concerning the conditions of the times—the type of home in which the people lived, the manner of their livelihood, etc. Information as generic as this would enable us to form a picture of the an-

cestor and, with a little imagination, he begins to live again in our minds.

A study of the area in which he lived would provide much valuable information. It is not difficult to obtain pictures of the area in which the ancestor worked, lived, and died—a picture of the church where he was christened, where he was married—a picture of the cemetery or burial ground help to make the individual more than a mere name on a pedigree chart and family group record.

If an ancestor was one whose name was never recorded on the pages of history, it is difficult, if not impossible, to write an actual life story about him. But it is possible to learn something about him. Even though such information is general in nature, it does provide us with the necessary background which raises genealogy from the dull study of names, dates, and places.

As we learn about the conditions under which our ancestors lived, and the relative hardships which they suffered in order that we may enjoy the advantages of today, our hearts will be filled not only with gratitude but with love as we learn about them and their times.

Our hearts will, in reality, "turn to our fathers" as through a study of history and geography we become acquainted with them.

Pertinent Questions Answered

QUESTION:

In a recent ward class, a discussion resulted from the paragraph on page 5, section 8 of the manual, headed "Records of modern families." There were differences of opinion on the interpretation of this standard. Will you please clarify it?

ANSWER:

This standard applies only to those family group records on which (1) there are children born after 1875 or (2) a marriage date for the husband and wife after 1870 if no children are listed on that sheet.

If either of these conditions is shown on a family group record, then the husband or the wife shown on that record must be either the great-grandparent

of the Family Representative or a descendant of the great-grandparent.

A descendant of a great-grandparent would be either the grandparent, the granduncle or grandaunt, the uncle or aunt of the Family Representative and any descendants of these individuals. The relationship chart on page 18 of Section 7 will clearly indicate those who are descendants of a great-grandparent.

Any such sheets of "modern families" bearing a more distant collateral relationship on which there are children born after 1875 or on which a marriage is listed after 1870 on which there are no children, would not be accepted at the Genealogical Society as temple work for such individuals lies outside both the responsibility and the privilege of that Family Representative.

Tributes to President David O. McKay

(Continued from page 749)

without hurting a very tender heart.”

This reminded us of a sentence that Oscar Kirkham kept on his desk and occasionally quoted when considering actions that would affect people personally: “What will it do to the man?”

President McKay is always deeply, compassionately mindful of the hearts and feelings of people—of people personally and not just theoretically or statistically. He is mindful of their future and of the future of their families.

Among his most heartwarming and convincing characteristics are courtesy and kindly consideration. Those who have audience with him even on relatively unimportant matters—relatively unimportant to him if not to them—are aware that he gives them his complete and courteous attention as if there were nothing else more important than that particular person’s particular problem at that particular time.

Such are some cherished and unforgettable impressions of a deeply beloved person—President David O. McKay—who has blessed my life with the tenderness of a loving father and with the wisdom and judicious consideration of a very wise and just judge, in matters small and great, and always with patience and encouragement and a sympathetic understanding that looks to the faith and unbuilding of the individual with unfailing kindness and consideration.

BY GORDON B. HINCKLEY*

A short time ago while doing some research in missionary records of the Church, I came across the appraisal made by Elder David O. McKay’s mission president when he completed his first mission in the British Isles. That appraisal reads as follows:

“As a speaker: Good.

“As a writer: Good.

“As a presiding officer: Very good.

“Has he a good knowledge of the gospel? Yes.

“Has he been energetic? Very.

*From a conference address by Gordon B. Hinckley, given at October 1958 General Conference.

“Is he discreet and does he carry a good influence? Yes, sir!

“Remarks: None better in the mission.”

That was written in 1899.

As I read that, I thought of another David, the son of Jesse, who was ordained to become the leader of Israel. And I thought of the solid consistency of President McKay’s life, from the time he first labored in the British Isles as a young man, through the sixty years that passed prior to his return to dedicate the house of the Lord in the same land.

The affection in which he is held, his unfailing kindness and consideration, his ease in meeting every situation, the fruits of his ministry, all attest his prophetic calling.

On his arrival at the New Zealand Temple he was given a great welcoming festival. As he walked through the crowd, elderly men and women, who first had met him in the islands in 1921, wept at the return of their apostle-prophet.

In London we watched him face with ease a battery of newspaper and television men and bear testimony to them. In both temples we heard him give counsel that was inspiring and offer prayers of dedication that were solemn and beautiful and moving.

In eleven languages today the worthy of the Church are enjoying the blessings of the temple because of the inspiration that has come through him.

I recall a little widow in New Zealand, the mother of seventeen children. Her husband was gone. A number of her children were gone. As she knelt about the altar with the beautiful children who were left to her and received the assurance that all that she had lost would also be hers, she wept. And all who were with her on that sacred occasion in that dedicated room, wept also.

As I have witnessed these and many more inspiring situations during the past six months in these widely scattered lands, I have felt to sing with that convert from the steel mills of Sheffield: “We thank thee, O God, for a prophet, to guide us in these latter days.”

BY ELRAY L. CHRISTIANSEN

A cts of kindness, courtesy, and consideration habitually practised by President David O. McKay on behalf of others

set a pattern for all of us to follow.

His courteous solicitation for the well-being of Sister McKay has been observed by all of us.

One day as he and I walked toward the temple, we noticed a woman on our right. She was going toward the gateway which we were also approaching. It appeared to me we would arrive at the gate well ahead of her and could have gone through without seeming to be discourteous. But not so with President McKay! He stopped (and so did I!) a considerable distance from the gateway. Only after she had gone through did he proceed.

While the incident was small and ordinary, it again demonstrated his respect and courtesy for womanhood. I was greatly impressed by this act of courtesy.

Like their parents, the sons and daughters and also the grandchildren show these same qualities. Over the years I have observed in their visits to the temple that they have never sought attention beyond that given to other patrons. Their unassuming and reverent conduct is a tribute to their parents and grandparents—President and Sister David O. McKay.

BY JOHN LONGDEN

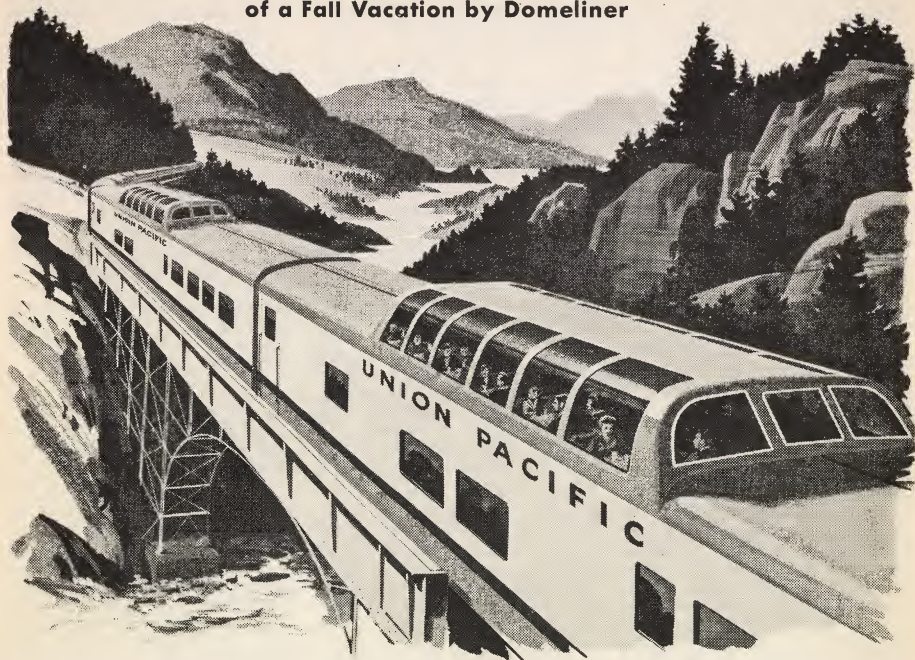
F ollowing President George Albert Smith’s passing, when we knew the cloak of authority had fallen upon President David O. McKay, one of our young daughters said almost immediately, “Daddy, I feel impressed that we should pray for President McKay because he has such a big job.” We were deeply touched and impressed with the prayer that was uttered by this young girl that night. President McKay had been a great force for good in our lives and also in the lives of Sister Longden’s parents. It seems so right to us to know that now he had become the living mouthpiece of the Lord in the earth today, but we were doubly pleased that our daughter realized the importance and gravity of the calling of a prophet of God.

Soon this young lady grew into lovely womanhood and was married to a fine young man for time and eternity in the Salt Lake Temple by President David O. McKay.

Years rolled by, and she was now the mother of two little sons and

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carrying her third baby. She and her husband were living in an eastern city while he completed further studies. Soon after arriving in this city, our daughter was stricken with polio, as were 3,000 others in this same community that year. We knew that she was paralyzed but so were many many others, and we could not pray that our beloved girl would be especially blessed for when one sees over sixty iron lungs and many rooms filled with polio patients, one comes to the realization there are countless others who need special blessings, too. We did pray that our daughter and her husband, and we, her parents, would have the fortitude to take whatever our Father in his wisdom granted us.

My story is very personal and beautifully sacred to all in our family, but as our beloved prophet approaches his ninetieth birthday, I wish to share our experience with others. I am sure this great man has gone through life "publishing peace" and exercising the powers of the priesthood which he holds without beginning to know the number of lives he has blessed. Our experience: One morning as I was leaving the church offices to keep an appointment, President McKay was entering the building. Immediately he asked me, "How is your daughter getting along?" Regardless of his arduous tasks and weighty problems, he was solicitous to ask this question. I told him I had just received a letter from Sister Longden, telling me that the doctor in the hospital had said he wished he could promise us she would walk again, but he couldn't. Sister Longden further indicated that her spirits were high. That was all there was to say about her condition. This kind, gentle, loving man took both my hands in his and looking me straight in the eye as only he can look and said quietly, "She will walk. She will walk." Just a simple statement, but uttered by a prophet of God, it became a solemn promise! Today she walks, is well and strong, the mother of four lovely children.

We do not know why we were so blessed. We only know we have seen the influence and power of the priesthood many times, but we treasure this one special blessing pronounced by a prophet of God as a very sacred gift.

BY ELDER ALVIN R. DYER

I shall always feel, as expressed in the words of Dr. Hanns Wachter a noted international architect from Munich, Germany, in the beautiful state of Bavaria, that our beloved President is truly a prophet of God. Dr. Hanns Wachter responded to the message of the restoration and became a member of the Church. A few months ago he came to America, and it was my privilege to go with him to a special interview with President McKay. Brother Wachter speaks English well and is a capable translator, having already completed some fine translation work for the Church from the English to German.

In the interview he never took his eyes off President McKay. At the end of the visit, Brother Wachter left the room of the President first, and as I passed the President to leave the room, he said of Brother Wachter, as he warmly clasped my hand, "He is truly a good man."

I walked with Hanns Wachter into the reception room where he stopped and looking into my face with moist eyes declared: "I will go back to my beloved Bavaria and will testify to my relatives, my friends, and neighbors that I have looked into the face of a Prophet of God, for truly he is a prophet of God."

BY PRESIDENT MARION D. HANKS

Some years ago, Elder Richard L. Evans and I were privileged to participate in a meeting of President McKay with Mr. Walter Reuther, a widely known and very powerful labor leader in the United States. Mr. Reuther was accompanied by his wife and two daughters.

The meeting in the office of the First Presidency was pleasant and informal. There was some discussion of communism and its impact in labor relations and of other matters of contemporary interest. President McKay related to the Reuthers his experience as a boy in the fields at Huntsville when his father had instructed him and his brother Thomas to take the large tenth for tithing from the best fruits of the field, rather than doing what the teenage boys had thought fair—that is, to give the Lord the tenth labor from whatever section of the field they were reaping. There were

other similar references to important principles of truth as the President had learned them in his life.

There was no posturing or posing or declaiming or any effort at all on the President's part to appear to be filling a role. As always he was warm and friendly and natural in his conversation and companionship.

After we had left President McKay, Mr. Reuther walked with me a few steps while his family was bidding farewell to Brother Evans. Mr. Reuther had a tear in his eye as he said to me that he had enjoyed the association of many men of great prominence in America and other parts of the world, but said he, "I never met a man like that." A few minutes later, Mr. Reuther said, "I do not think our generation will ever produce a man like that." At a luncheon held by university officials a little time later when Mr. Reuther spoke to a large group of college people and townsfolk, he repeated these remarks verbatim. He said again, "I never met a man like that. I do not think our generation will produce a man like that."

BY BISHOP ROBERT L. SIMPSON

While visiting New Zealand in April 1958 for the purpose of attending the dedicatory services of the New Zealand Temple, I had a spiritual experience that has had special meaning to me.

All of my life I had been raising my right arm to the square in sustaining the presidencies of the Church as prophets, seers, and revelators. The term "prophet" had definite meaning as did the term "revelator" but the term "seer" was just a little illusive in my mind, as I had not taken the time to anchor its true significance firmly to my understanding.

It was the third day of dedication. All of the meetings had been extremely spiritual, and all who had participated in this special tour were so grateful to be a part of this historic occasion. On the third day of dedication, I was walking by myself down the hallway of this lovely temple when a friend intercepted me as I walked past one of the sealing rooms. He invited me to step inside, and I was completely overwhelmed to notice that the only other people in the room were President and

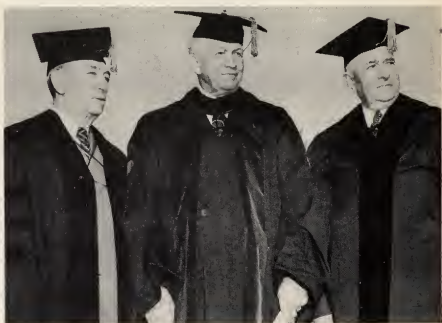


n the happy occasion of President David O. McKay's 90th birthday, the University of Utah is proud to offer warmest congratulations to a distinguished alumnus.

Below: President and Mrs. David O. McKay and their family, all alumni of the University of Utah.



Below: 1951 honorary degree recipients, University of Utah. From left, Wilson McCarthy, David O. McKay and James W. Collins.



Above: The 1894 University of Utah football team. Back row, second from left, is David O. McKay.



Above: David O. McKay and University of Utah president, A. Ray Olpin.

U N I V E R S I T Y O F U T A H

Salt Lake City 12, Utah

Sister McKay. My friend said: President McKay, this is one of our returned New Zealand missionaries, Brother Simpson." The President extended his firm right hand, and placing his left hand on my shoulder looked into my eyes and, more than that, into every fiber of my being. My feeling at the time was one of complete peace, my entire being seemed accelerated. After a few seconds, he gave my hand a friendly pump, my shoulder a squeeze, and said, "Brother Simpson, I am pleased to know you." Not, "I am pleased to meet you," but, "I am pleased to know you." Every detail of this

very special meeting in this very special place registered indelibly on my mind, although it was quite by chance and completely unarranged.

During the ensuing days and weeks, the memory of this introduction kept reoccurring. It was vivid, clear, and comforting, to say the least. Approximately three months later while sitting in my office in Los Angeles, my telephone rang, and after a brief confirmation by the long distance operator, the voice on the other end of the line said, "This is David O. McKay speaking." There could be no mistake as to this kindly voice. I was asked if I

were prepared to return with my family to my former mission field, New Zealand, to preside over the people I loved so much. President McKay went on to remind me that we had had a personal interview in the New Zealand Temple at the time of the dedication (as though I needed reminding—this choice opportunity I could never forget). He said that based on our interview, he had felt impressed to issue this call.

Following the brief conversation and after regaining my composure, I thought to myself how unlike the business world. Had I been considered by my company to take charge of an overseas operation, surely there would have been many questionnaires to be filled out and hours of personal interviewing by department heads and personnel people.

In the work of the Lord, a modern-day prophet can look into the eyes of a fellow church member and search his very soul without as much as a question being asked, but even though there were no verbal questions on this occasion in April of 1958, there must have been many answers, perceptive only to the heart and mind of one ordained a prophet, seer, and revelator.

During the October 1962 general conference, two of the young presidents of the seventy had just concluded giving outstanding conference addresses, after which President Hugh B. Brown nudged President McKay and said: "President, isn't it wonderful to feel the spirit of these young men and to recognize their capabilities? Certainly the Church will be in good hands after you and I are gone." President McKay turned to President Brown quickly with the comment: "Where are you going? I am not going any place." It demonstrates his vitality for doing the job at hand with no thought for tomorrow.

BY PRESIDENT BENJAMIN L.
BOWRING
PRESIDENT, LOS ANGELES TEMPLE

President and Sister McKay arrived by plane in Dallas, Texas, April 25, 1953, to dedicate the new Dallas chapel.

A small group of church members was at the airport to meet them. Arriving on the same plane were other dignitaries, and the waiting



"THE CORROSION OF VULGARITY . . ."

RICHARD L. EVANS

Some sixty years ago, David Starr Jordan wrote these widely published words: "The gauntlet of obscene suggestion . . ." he said, "is one of the most terrible our children have to face. We judge the wickedness of Pompeii by evil signs and paintings, which the baptism of fire and eighteen centuries of burial have failed to purify. They are still mute witnesses of a personal degeneration toward which they once served to entice. If [our cities] were to be buried to-day, some future generation would judge us thus severely. The vulgar . . . suggestions of vice and crime, might be mute witness to the social decay. . . . They do not tell the whole story . . . but their testimony is honest so far as it goes. It is the call to unearned pleasures, the call to degradation, and our children as they pass cannot choose but listen [and] grow old before their time . . . from the corrosion of vulgarity and obscene suggestion. . . . Its effect is shown in precocious knowledge [and] the loss of the bloom of youth. . . . To be vulgar is to do that which is not the best of its kind. It is to do poor things in poor ways, and to be satisfied with that. . . . It is vulgar to like poor music, to read weak books, to feed on sensational [publications] . . . to find amusement in trashy novels, to enjoy vulgar theaters, to find pleasures in cheap jokes, to tolerate coarseness and looseness. . . . We find the corrosion of vulgarity everywhere, and its poison enters every home. The [streets] of our cities are covered with its evidences, our newspapers are redolent with it, our story-books reek with it. . . . It is the hope of civilization that [we] may outgrow the toleration of vulgarity, but we have a long struggle before us. . . . The forces which make for vulgarity tend also toward obscenity, for all vulgarity tends to grow obscene. . . . This vice is like the pestilence. Wherever it finds lodgment it kills. It fills the mind with vile pictures, which will come up again and again, standing in the way of all healthful effort . . . by the utter decay . . . of the habit of obscenity."¹ Such were the courageous, forthright words of an eminent educator, concerning a pernicious problem. Profanity, vulgarity, obscenity: If we don't rid them from our lives they will rob us of some things we can least afford to lose.

¹David Starr Jordan, *Quest for Unearned Happiness*.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, June 23, 1963. Copyright 1963.

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OCT. 5	MONTANA	8:00 P.M.
OCT. 12	UTAH	8:00 P.M.
OCT. 19	WYOMING	1:30 P.M.
NOV. 2	UTAH STATE U.	1:30 P.M.
NOV. 9	GEO. WASH.	11:30 A.M.
NOV. 16	U. OF PACIFIC	7:00 P.M.
NOV. 23	COLO. ST. U.	1:30 P.M.
NOV. 30	NEW MEXICO	1:30 P.M.

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rooms were crowded. As we were gathered with a large group watching the passengers disembark, President McKay stood in the doorway of the plane giving his usual wave of greeting. A silence came over the crowd as they observed his handsome countenance. Comments were passed among them:

"Look at that handsome gentleman!"

"I wonder who he is."

"My, what an unusual man."

One of them, a total stranger deeply impressed just in seeing our beloved President, spoke to be heard by most of those around him:

"If ever a man looked like a prophet, that man must be one!"

It was my privilege to inform him that truly he had recognized a prophet of the Lord.

BY PRESIDENT WILLIAM L.
KILLPACK

PRESIDENT, IDAHO FALLS TEMPLE

It was in August of 1931 that Apostle David O. McKay came to the Teton Stake to represent the General Authorities at our stake conference. I was serving as bishop of Driggs Ward at the time.

It was my privilege, together with other men of the ward, to arrange a fishing trip after the conference.

President McKay had his two teenage sons with him, Edward R. and Robert R. My son Billie, who had just recently been ordained a deacon, was also with this group.

After a brisk morning ride we arrived on the upper portion of the Gros-Ventre River. After breakfast was served, we went to Crystal Creek that flows down through a beautiful open valley. The fishing party had chosen the hole where President McKay was to start fishing. As President McKay's hook hit the water, he immediately caught a beautiful three-pound native trout. The catch of this fish gave him a real thrill.

We visited and fished at this hole for a half hour or so and caught more fish. This hole was designated as the "McKay Hole" and is known as such today. After thirty years this first fishing incident remains in the memory of President McKay and he very often inquires about the "McKay Hole."

The following year our son Billie was accidentally killed. When Presi-

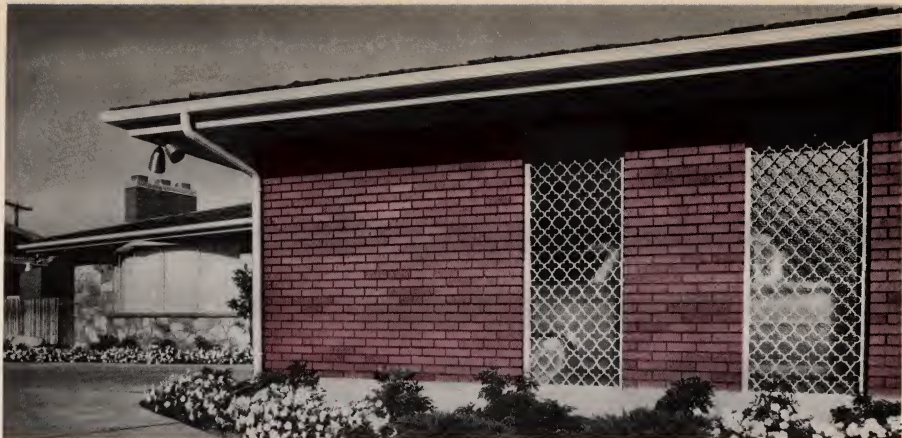
dent McKay heard of his tragic death, he expressed his desire to attend the funeral service. When he arrived, he came directly to our home. After visiting with us for some time, he gave my wife and me a marvelous blessing. Someone had told him that we had several years previously lost another son and this left us without any boys. In this blessing he promised us that we would be father and mother to many young people. This seemed to puzzle us in a measure because we couldn't understand, but later when he called us to assume the responsibility of directing the North Central States Mission we could see the fulfillment of this blessing. The blessing also stated that we would have comfort and consolation and that we should not grieve about this boy and our former son, that some time the Lord would compensate for the sorrow that had come into our lives.

As the funeral cortege left our home, which was a block and a half from the stake tabernacle where the services were to be conducted, President McKay and President Choules led the procession with the high priests' quorum of the stake following. I shall never forget that beautiful sight of men of the priesthood with their heads bared and an apostle of the Lord leading them to the meetinghouse. The things that were said in the service by President McKay and others have been very helpful to us to understand the purpose of death and the reason why this boy was taken from us.

I refer to the words of the Savior found in Matthew, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist" (Matt. 11:11). I would like to paraphrase this particular scripture to read, "Of all the prophets and great men that it has been my privilege to know and associate with, there is none greater born of women than the present Prophet of the Church—President David O. McKay."

BY CLARE MIDDLEMISS
SECRETARY TO PRESIDENT MCKAY

At a meeting during the formal opening of the Columbia River Basin Sugar Factory in October 1953, a prominent



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Modern design often blends old and new, mixes varied materials. With Face Brick, architects can achieve effects in mass, line and surface treatment attainable in no other way. And *precision-pressed* Gladding, McBean Face Brick combines effectively with all other modern building materials—concrete, metal, tile, glass, ceramic veneer, rock—you name it!

Two Salt Lake City residences are pictured. In that above, Gladding, McBean Clinton Rose Mat Face Brick sets off the delicate tracery of metal grilles. In the background, a massive Face Brick chimney combines with a rugged fieldstone wall.

In the home below, Gladding, McBean White Mica Split Roman Face Brick was used to contrast with a wall of random rock, and an intervening glass block panel. Notice how a change in textural interest is attained by using a broken face Roman brick.

In any residence, Face Brick gives you construction strength, durability, low-cost maintenance, summer coolness, winter warmth, varied textural interest in surface treatment, and a substantial appearance. *Gladding, McBean* Face Brick assures *uniformity* in color, size and texture, so buildings visibly achieve the lasting good looks the architect envisioned. And INTERPACE offers the greatest range of shapes, sizes, colors and textures, always competitively priced.



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A Gladding, McBean building product by

INTERPACE

INTERNATIONAL PIPE & CERAMICS CORPORATION

LOS ANGELES/SAN FRANCISCO/PORTLAND
SEATTLE/SPOKANE/SALT LAKE CITY/PHOENIX



NEW AMERICAN PAYS \$100 WEEKLY...

TO YOU THOUSANDS OF READERS WHO KNOW THAT DRINKING AND SMOKING ARE HARMFUL!

You do not drink or smoke...so why pay premiums for those who do?

Why pay the penalty for those who drink or smoke?

Every day you pick up the paper you read more evidence that drinking and smoking can shorten life. Because they are among America's leading health problems—leading to cancer, heart trouble, sinus trouble, liver trouble and many other diseases—they're a prime cause of the high premium rates most hospitalization plans charge. But why should you pay the price for those who drink or smoke? You no longer have to! Here's why.

Our rates are based on your superior health

The new American Temperance Hospitalization Plan is not offered to drinkers and smokers, because of the high rates they cause. We can bring you a whole new set of rates that are unbelievably low because they're based on *your* good health as a non-drinker and non-smoker. Also, your American Temperance premiums can never be raised because you grow older or have too many claims. Only a general rate adjustment up or down could affect your low rates! And only *you* can cancel your policy. We cannot.

HERE ARE YOUR AMERICAN TEMPERANCE PLAN BENEFITS

1) You receive \$100 weekly— even for life

The very day you enter a hospital you begin to get \$100 a week cash...as long as you are hospitalized, even for life! Good in any lawfully operated

hospital in the world. Choose your own! We pay *in addition* to any other insurance you carry. And we pay direct to you in cash...tax free! We send out our payments to you Air Mail Special so you have cash in hand *fast*. And there is no limit on the number of times you can collect.

2) We cover all sicknesses and accidents.

Your policy covers you for every conceivable kind of accident and sickness except pregnancy; any act of war or military service; pre-existing conditions; or hospitalization caused by use of liquor or narcotics. Everything else that could possibly happen to you is covered. You'll be protected as never before—at amazingly low rates!

3) Other benefits for loss within 90 days of accident (as described in policy)

We pay \$2,000 cash for accidental death. We pay \$2,000 cash for loss of one hand, one foot, or sight of one eye. We pay \$6,000 cash for loss of both eyes, both hands, or both feet.

We invite close comparison with any other plan.

There really is no other plan like ours. But compare our rates with others for similar coverage. Discover for yourself what you save. And remember, there is *no limit* on how long you stay in the hospital, no limit on age, no limit on the number of times you can collect!

Here's all you do.

Fill out the application at the right. Notice the amazingly low rates! Enclose it in an envelope and mail to American Temperance Associates, Box 131, Libertyville, Illinois. Upon approval, you will get your policy promptly by mail, and coverage begins at noon on the effective date of your policy. No salesman will call. Don't delay! Every day almost 50,000 people enter hospitals. Any day, one of them could be you. Protect yourself before it's too late!

MONEY-BACK GUARANTEE

Read over your policy carefully. Ask your minister, lawyer and doctor to examine it. Be sure it provides exactly what we say it does. Then, if for any reason at all you are not 100% satisfied, just mail your policy back to us within 30 days and we will immediately refund your entire premium. No questions asked. You can gain thousands of dollars... you risk nothing.

TEMPERANCE PLAN EVEN FOR LIFE!

Here at last is a new kind of hospitalization plan for *non-drinkers and non-smokers only!* The rates are fantastically low because "poor risk" drinkers and smokers are excluded. And because your health is superior...there is absolutely no age limit, no physical examination, no waiting period. Only you can cancel your policy... and no salesman will ever call! Starting from the very first day you enter any hospital...

SEND FOR YOUR POLICY NOW BEFORE IT'S TOO LATE!

121

APPLICATION TO

PIONEER LIFE INSURANCE COMPANY, ROCKFORD, ILLINOIS

FOR

AT-300

AMERICAN TEMPERANCE HOSPITALIZATION POLICY

Name (PLEASE PRINT) _____

Street or RD # _____

City _____ Zone _____ County _____ State _____

Age _____ Date of Birth _____ Month _____ Day _____ Year _____

Occupation _____ Height _____ Weight _____

Beneficiary _____ Relationship _____

I also apply for coverage for the members of my family listed below:

NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
1. _____				
2. _____				
3. _____				
4. _____				

1. _____
2. _____
3. _____
4. _____

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes ☐ No ☐

To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐ If so, please give details stating person affected, cause, date, name and address of treating physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

Date: _____ Signed: **X** _____

AT-1AT

IMPORTANT: CHECK TABLE BELOW AND INCLUDE YOUR FIRST PREMIUM WITH APPLICATION

**LOOK AT THESE
AMERICAN TEMPERANCE LOW RATES**

	Pay Monthly	Pay Yearly
Each child 18 and under pays	\$2⁸⁰	\$28
Each adult 19-64 pays	\$3⁸⁰	\$38
Each adult 65-100 pays	\$5⁹⁰	\$59

SAVE TWO MONTHS PREMIUM BY PAYING YEARLY!

Mail this application with your first premium to

**AMERICAN
TEMPERANCE ASSOCIATES**

Box 131, Libertyville, Illinois

A TOTAL ELECTRIC

GOLD MEDALLION HOME



A wonderful new
way to live



UTAH POWER & LIGHT CO.
Buy now from your dealer



tone
in the
finest
tradition

Allen

Worshipful, inspiring tone in the tradition of the world's great organs for every requirement... in every price range. Visit our studio for a tonal demonstration of the Allen... "the organ that sounds like an organ"

SUMMERHAYS MUSIC

3719 South State
Salt Lake City, Utah

businessman (not a member of the Church) was asked by one of our stake presidents in the Northwest how he had enjoyed the meeting, and he answered: "Well, it was pretty dry until that white-haired gentleman got up and began to speak, and then I was very interested. I listened intently and kept saying to myself, 'Why, that man is a prophet; I am actually listening to a prophet!'" The stake president spoke up and said: "He is in very deed a prophet; he is the prophet, seer, and revelator of The Church of Jesus Christ of Latter-day Saints." The business leader was greatly surprised because he did not even know that there was such a man as a prophet living in this day and age.

On April 13, 1955, a leading official of the General Motors Corporation made a courtesy call on President McKay. As he left the building, he turned to the gentleman who accompanied him to the office and said, "There is the most Godlike man I have ever met. If you wanted to make a man in the image of God, there is the pattern."

It is a humbling experience indeed to have the privilege to serve as secretary to President David O. McKay, a man in whom even non-members of the Church recognize greatness, humility, and Godlike traits of character. How much more should we who come under his influence and know of his divine calling recognize his great example and try to follow his teachings which he so truly lives himself. It would be wonderful if we could feel as does one of the leading medical men of this country who wrote to President McKay after having heard him deliver the commencement address at the Temple University in Philadelphia and asked him for an autographed photograph. President McKay responded to his request, and this notable doctor wrote back to thank President McKay, saying: "Permit me to express my sincere thanks for your photograph which fills a most prominent place in my 'Hall of Fame.' I shall ever appreciate your kindness, and as I look daily into the face of a great man of God, whose integrity and genuineness is unquestioned, perhaps I may receive additional strength to serve better humanity and the Great Physician above."

If a nonmember of the Church

can feel that way about our President, how much more should you and I respond to the loving service he is rendering to each of us here on earth.

I know that I have had the great privilege of serving a man of God, a great and inspired leader; a man who believes in the sacredness and dignity of the individual, and whose most fervent desire is that we should gain eternal happiness through service to our fellow men, to the Church, and to our Lord and Savior Jesus Christ.

Often people ask me what impresses me most about President McKay. It is almost impossible to find words to portray the depth and breadth of his lofty character. There is a spirituality radiating from him that is oftentimes felt by even the stranger who visits him. He keeps himself spiritually tuned to heavenly things. His benevolent kindness and warm sympathy towards those who are suffering or who are bereaved, his sincerity and friendliness, his keen interest in people, and love for children are dominant characteristics.

I remember the first day I walked into his office to begin my duties, frightened at the prospects of working for a member of the First Presidency. He gave me encouragement and the confidence that I could do the job which was before me. He has been considerate and never demanding. There have always been a "thank you" and expressions of appreciation for work accomplished.

I have been a witness to the despair that has been on the countenances of many men and women who have entered his office and have seen the transformation as they left—a look of hope, of renewed determination to surmount their difficulties, and to live better and nobler lives.

His tender-heartedness for those who are ill or in trouble is beyond expression. Space will not permit me to enumerate the unnumbered acts of kindnesses performed by this noble soul during fifty-seven years as a General Authority.

I have marveled at President McKay's never-ending services. His kindness to little children who through the years have called at the office has moved us to tears. Just as much attention is given to the child, if not more so, than to the



Some of our stockholders work at night

Communist workers must find it very hard to understand that an American can be an *employee* and also an *owner* of the business.

For instance: All Standard Oilers who are 35 or older, and have 5 years of service, may invest a portion of their pay in Standard shares if they wish, through monthly deposits in our Employee Stock Plan.

The Company adds a contribution, which has averaged

more than \$1.50 for every \$1.00 deposited by employees. When a Standard Oiler retires, dividends from his accumulated stock add to his other retirement benefits.

The Employee Stock Plan is now the largest single holder of Standard Oil stock.

Yes, the husky fellows on that night drilling crew are Standard Oil stockholders. They own a piece of the Company, and share in its profits.

Planning ahead to serve you better

STANDARD OIL COMPANY OF CALIFORNIA



SPECIAL* NO. CALIF. ALL-LDS OCTOBER CONFERENCE TRAIN

- * SPECIAL round trip
- SPECIAL 10 day return privilege
- SPECIAL low LDS rates
- SPECIAL "Testimonial cars" (return trip under direction of LDS leader)
- SPECIAL first-time No. Calif. Conference train



Stakes, Wards, Quorums, all LDS members invited to ride the WESTERN PACIFIC Streamliner in "special" cars.

* \$36⁰⁰

complete round trip fare (including tax)

Phone or contact your Bishop, Stake President, or LDS representative, Frank Rauwolf

WESTERN PACIFIC

526 Mission Street,
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Scheduled stops for LDS: Departs October 3
11:00 a.m. San Francisco 1:40 p.m. Stockton
11:45 a.m. Oakland 2:35 p.m. Sacramento
3:18 p.m. Marysville
3:50 p.m. Oroville
Arrives Friday, October 4,
5:25 a.m., Salt Lake City
Return trip departs Salt
Lake City 10:15 p.m.,
Sunday, October 6

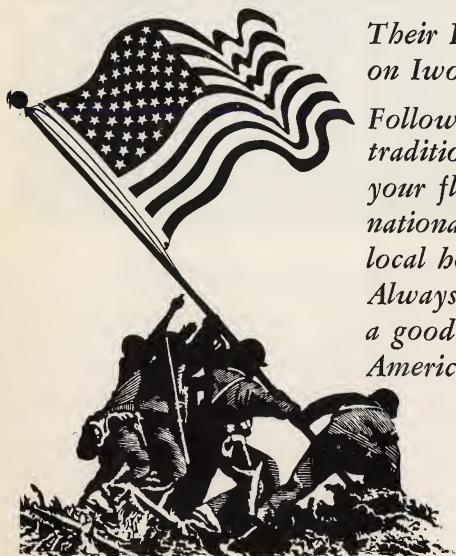
mother or father. He leans down, takes the child's hand, asks him his name, how old he is, and if he is approaching eight years of age, he says: "And what is going to happen to you when you are eight years of age?" Nearly always the child's face brightens up as he says, "I am going to be baptized!" Now in his nineteenth year, as the responsibilities are even greater than ever before, and as his duties have multiplied, this is a choice moment all cannot have, and it grieves President McKay that it cannot be so.

I honor President McKay for his devotion to the great responsibilities that have been his throughout the years. Long before many of us have awakened, he has been at the office and has accomplished a day's work before most of us have arrived. Then when our day starts, his hours are filled with meetings and consultations where important decisions pertaining to the general jurisdiction of the Church have been made, taxing his nervous energy to the limit. Then in the evening, when most of us are enjoying leisure hours, for many years he has been visiting hospitals, administering to the sick, speaking at meetings, having consultations with people, or preparing sermons for the countless speaking appointments scheduled for months ahead.

In gathering together and preserving in scrapbooks and diaries a vast store of clippings, speeches, editorials, special letters, and notes, concerning the activities of President McKay, I have been profoundly impressed with the magnitude of the work accomplished and the service rendered by him.

His records show that since 1936, he has personally interviewed more than fifteen hundred distinguished men and women from all over the world. This is in addition to the thousands of church officers and laymen whom he has met.

His travels throughout the world in company with Sister McKay to visit stakes, wards, missions, and branches of the Church, and his great missionary service are well-known. One thousand four hundred and forty-three major addresses have been delivered by him since his appointment to the First Presidency of the Church. He has attended and spoken at hundreds of funeral services. Numerous church edifices,



*Their Flag Flew
on Iwo Jima*

*Follow their
tradition by flying
your flag on every
national, state and
local holiday.
Always be
a good
American*

The Salt Lake Tribune

One of America's Great Newspapers

A timely tip to men who are not neurosurgeons



Doctors know about the special insurance offered by Farmers Insurance Group. Many hospital staff doctors—and hospitals—are protected by insurance especially prepared for the profession by Farmers.

This message is directed to men in other fields—men in business, to be specific.

Farmers writes specialized policies for *all* kinds of business—each policy custom-tailored to the hazards that are peculiar to that business. Whether you are a contractor, own an appliance store or a flower shop, run a service station or a clothing

store, there is a Farmers Insurance plan to fit your needs.

Farmers provides *complete* coverage—liability, fire and theft, special life, vehicles and equipment, even protection against loss of income... all at low, low rates.

And Farmers personal lines offer you the best coverage at low cost in LIFE insurance, FIRE insurance for your home and its contents and AUTO insurance.

NEW PAYMENT PLAN IS BEST FOR BUSINESSMEN, TOO. Farmers exclusive Prematic Payment Plan lets you pay for protection as you

use it, if you wish. You can pay for **ALL** your Farmers insurance with just one check each month. You keep your money working for you and avoid depletion of your operating capital. It's just the thing to keep personal budgets on an even keel, too. It's good business to use Farmers Prematic Payment Plan.

Let your Farmers Agent prove to you that Farmers is the best insurance buy in America today.

Call your Farmers Agent for **ALL** your insurance.



Fast • Fair • Friendly

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temples, seminary buildings, and civic structures have been dedicated by him. During this period, one thousand or more young couples have had the honor of being united in marriage by him in the house of the Lord. This does not include the thousands of unrecorded little acts of kindness performed by him, nor the untold services performed during the early period of his career when he traveled thousands of miles by land and sea at a time when the

comforts of travel that now exist were unknown.

Throughout all this unselfish service, individual members of the Church have not been neglected—thousands have been the recipients of his counsel, advice, and administration. His understanding of the human heart and his incomparable tenderness have drawn people close to him, and his deep interest and concern in their welfare have won for him the loyalty, love, and respect

of many thousands of members of the Church.

President McKay has a delightful sense of humor and enjoys to hear or tell stories of Scottish origin. Often, when he is conversing with groups of prominent business or professional men who have called to pay their respects, one may hear a burst of hearty laughter coming from the room. President McKay no doubt has told them one of his enjoyable jokes, probably in Scottish dialect. It is natural for President McKay to look on the bright side of life, and many times he has cheered the day for the secretaries by his amusing stories. He puts himself in tune with life and accepts whatever comes with good grace. I

“LEST WE FORGET . . .”

RICHARD L. EVANS

When one finds a desirable product he would well look to the process by which that product was produced. And having been so greatly blessed, it would be well to look to the foundations of our freedom to see by what process it came to us through our founding fathers. First there is a recognition of unalienable rights—unalienable because they are God-given. John Foster Dulles said: “Institutions of freedom will not survive unless they are constantly replenished by the faith that gave them birth.”¹ And we would do ourselves, and all mankind, and all posterity a grave injustice if we failed to acknowledge the source. “Therefore, let the Nation search itself, as never before to discover if it be worthy of these great gifts.”² The Mayflower Compact begins: “In the name of God, . . . We whose names are underwritten, . . . by the grace of God, . . . Having undertaken, for the glory of God, and advancement of the Christian faith and honor of our King and Country, . . . do by these presents solemnly and mutually in the presence of God, and one of another, covenant and combine ourselves together. . . .”³ “The event is in the hand of God,”⁴ acknowledged Washington in his farewell address. And “We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them. . . .”⁵ Have we not reached a time for prayer for repentance, and for recognition of the fact that what we have and are is God-given? And only by the help of the God of our Fathers can we hope to solve the problems and avoid the pitfalls of the present. In the words of a distinguished jurist: “Belief and understanding of the relationship between God and man, of man’s dependence on God, are the great needs of today. . . . God grant that in his infinite mercy, in his love for his erring children, that spirit of belief and understanding may come to us . . . ere it is too late.”⁶ We here acknowledge the God to whom our father gave great gratitude. No less than they—perchance much more—we need humility, faith, gratitude, and an honest searching of ourselves. Thank God that we can still thank God for all that he has given. “Lord God of hosts, be with us yet, Lest we forget . . . Judge of the nations, spare us yet, Lest we forget!”⁷

¹John Foster Dulles, American Secretary of State.

²Editorial, *The Outlook*, 29 Nov., 1902.

³Mayflower Compact, 11 Nov., 1620.

⁴George Washington’s Farewell Address.

⁵DeC 134:1.

⁶J. Reuben Clark, Jr., *Our Dwindling Sovereignty*.

⁷Rudyard Kipling, *Recessional*.

“The Spoken Word,” from Temple Square presented over KSL and the Columbia Broadcasting System, June 30, 1963. Copyright 1963.

PROMISE

BY THELMA IRELAND

The day is soggy, somber, dark.

It wears a dull gray snood.

The wind writhes through rain-laden trees

As if to match my mood.

And then along the glistening green
There shows a scrap of blue.

The breeze wades through the
sodden trees

To lead the sunshine through.

cannot remember ever hearing a complaint from him. If he is ill or feeling out of sorts, no one knows about it; if he is pressed from every side with telephone calls, consultations, long meetings, irritating problems, and interruptions when trying to do some writing or special work, there is a calmness about him that no one would ever suspect that his nerves might be on edge or that he is pressed for time.

He enjoys life—he loves the sunshine, the rains, the snowstorms, the hot weather—all are enjoyable in their seasons to him. It is an inspiration to see this great man go about his daily work with its weighty responsibilities and prob-



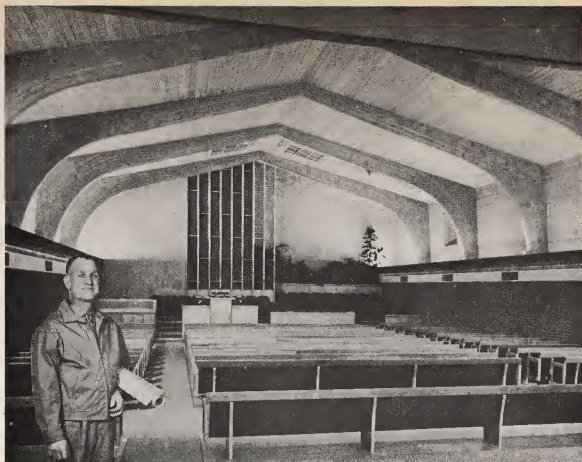
suggestion for people who don't get our Guaranteed Radiator Protection (early).

While you're at it, better order a spare engine block, just in case. Better still, drain your radiator and don't drive your car this winter. Or, if you really don't care to go to all this bother, give in and get our GRP—Guaranteed Radiator Protection. We check your cooling system, install ATLAS[®]PERMA-GUARD[®]—even supply free refills, if needed, to maintain your level of protection from now till next April. And you get to wear your coat. You expect more from American—and you get it.

Your American Oil Dealer

AMERICAN OIL COMPANY





Mr. Roy R. Earl, Construction Superintendent, Holladay LDS Chapel and Recreation Hall, Salt Lake City. Architects: Jackson & Sharp, A.I.A.

Roof decking easily applied to Rilco arches and beams by volunteers

"Rilco roof construction enabled us to use considerably more volunteer labor than is normally the case," reports Mr. Roy Earl who supervised construction for the 6th and 13th Wards in Salt Lake City.

"The arches and beams were erected with little difficulty and the roof decking was installed by inexperienced labor. This resulted in significant savings in the total construction costs," he states.

Economical Rilco laminated wood arches and beams were precision fabricated and arrived ready for immediate installation. No additional cutting or fitting was required. The attractive appearance of the structural members and decking also resulted in further savings by eliminating the need for false ceilings. Finished natural, they provide a warm, inviting atmosphere for worship and keep maintenance costs low.

Investigate the advantages of using Rilco laminated wood members in your building program. Rilco service engineers will be happy to discuss your plans with you or your architect without obligation... and a helpful booklet of construction ideas is available, free. Write today.



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Box B-558, Tacoma 1, Washington

- ☐ Please send your free Church Construction Idea Booklet.
☐ Please have your Service Engineer contact us.

Name _____
Ward _____
Address _____
City _____ Zone _____ State _____

lems, little and great, with such dignity, kindness, and gentlemanliness. I have never heard a sharp, cross word pass his lips. I have never heard him say or do the unkind thing. One day I asked him how he managed to keep such control of himself, and he answered: "I learned many years ago that you do not have to answer for what you do not say. What is the use of saying the unkind thing; you do not gain a thing by it. I learned, when I was tempted to say the unkind, thoughtless thing, to put my tongue way back in my mouth and clamp my teeth down on it; and each time I did that, it was easier the next time not to say the unkind, hurtful thing."

AUTUMN FARMSTEAD
BY SOLVEIG PAULSON RUSSELL

*The rose hips dot the brier
Where summer's blossoms grew,
And all along the fence rows
The weeds have changed their hue.
Now brittle and dry rustling
Greets the pheasant as he walks
To hide his brilliant plumage
In tired cornstalks.*

*All across the orchard
The wasted apples lie.
They blend their pungent fragrance
With Concord hanging high;
And in the bulging hoppers
Is piled the harvest's yield,
The miracle of increase
Of faithful work and field.*

*Now all across the farmstead
There's a peaceful golden haze,
An autumn benediction
Fulfilled in autumn ways.*

Now President McKay has perfect control of himself.

President McKay often quotes and truly lives the admonition given by the Lord in the 121st section of the Doctrine and Covenants:

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowl-

pioneering never ends...

It was pioneering in the truest sense when copper production from low-grade ore began in Utah 59 years ago. Traditional mining practices gave way to mass production methods — new techniques and equipment appeared on the scene. The result was a great new and spectacular industry for Utah.

Today, Kennecott is engaged in a vast 100-million dollar expansion program to increase copper production in Utah. Again, pioneering is a vital, necessary tool for progress. As one of many examples of pioneering in the expansion program, Kennecott research scientists delved into the production of precipitate copper, which is recovered from overburden dumps near the Bingham Canyon Mine.

These scientists developed new methods and equipment that will be a major factor in increasing precipitate copper production from the present level of 1800 tons a month to 6000 tons!

Kennecott's "pioneers of today" are creating a brighter future for copper production in Utah through the expansion program. Inevitably this insures a longer life for the economic benefits that result from Kennecott's operations. Directly and indirectly, these benefits reach all Utahns.

Kennecott Copper Corporation **Utah Copper Division**




Suddenly travelers to Europe are re-discovering the rewards of sea travel on giant Cunard Queens



R.M.S. Queen Elizabeth: 83,673 tons . . . world's largest liner

5 days of peace and space aplenty . . . and incomparable British service—on the world's largest superliners.

 On the world's largest superliners, *Queen Elizabeth* and *Queen Mary*, you can stroll and play on three full acres of deck space. There are thirty-five huge public rooms.

You'll enjoy the gracious, self service of efficient British stewards and stewardesses; you'll delight in Cunard's truly international choice of dishes at every meal.

The Queens' smooth five-day express crossings to Cherbourg and Southampton give you time to relax in spacious comfort—to meet and talk to interesting people—the human contacts that are always part of travel on a giant Cunarder.

The *Queen Elizabeth* and *Queen Mary* offer regular weekly express sailings to France and England.

From Canada you can sail at low rates on the great Cunarders *Carinthia*, *Carmania* and *Franconia*, from Montreal and Quebec to Irish, English, French or Dutch ports.

A cruise for every taste—and every purse! Cunard has a complete cruise program throughout the year. To the West Indies: 5 days to 18 days; to the Mediterranean: 25 days to 56 days; to the North Cape: six weeks; around the world: 95 days.

For all details, see your travel agent or use the coupon below.

Please send me details including 4-color brochures on:

1. Cunard travel to Europe. I am interested in sailing First Class _____, Cabin _____, Tourist _____.
2. Cunard Cruises:
to the West Indies _____, to the Mediterranean _____,
to the North Cape _____, around the world _____.

Name _____

Address _____

City _____ Zone _____ State _____

The name of my travel agent is _____

Mail this coupon to Cunard Line, 210 Post St., San Francisco • EX 2-1307



edge, which shall greatly enlarge the soul without hypocrisy and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy"; (D&C 121:39, 41-43.)

Many times as he has asked me to copy this quotation for him, he has remarked: "No philosopher nor psychiatrist could give better advice than that. This scripture alone shows that the Prophet Joseph was divinely inspired."

Just recently as he was giving me notes for his diary, President McKay mentioned that he had taken a delightful walk in the invigorating air of his beloved Huntsville, and how he had enjoyed the songs of the various birds. He still loves to call "Sonny Boy" from the fields, and occasionally will take a ride on him. His love of life, his love for family, associates, and friends are inspiring. He quietly affects the love of those around him without his even being aware of it, expecting no commendation. His shining quality of goodness radiates from him, and persons who come under his influence feel where there was darkness, there is light; where there was cowardice, there is courage; where there was listlessness, there is love of life. He carries with him the graciousness, kindness, and generosity of his life.

His liking for people, his instinctive ability to understand the other person's viewpoint, his belief in the sacredness and importance of each individual make him a little short of a genius at personal relationships. His charm is legendary. When he enters a room or takes his place at the pulpit, wherever it may be, a ripple of emotion seizes those present; they catch his glow, his love of life and of humanity. He is beloved and revered by true members of the Church everywhere. His humility is altogether genuine. He is a true prophet of God.

BY FLORENCE S. JACOBSON
GENERAL PRESIDENT YWMA

One of the choicest experiences of my life returns as a happy memory, time after time, and brings to my mind the human and humorous side of a great man of our day, a prophet of God.
(Continued on page 780)

UPON A MOUNTAIN PEAK

BY GEORGIA MOORE EBERLING

*Upon a mountain peak in Darien
Balboa stood and glimpsed the great "south sea,"
That rolled away beyond Balboa's ken
In billowed waves of tumbled majesty.
Perhaps he never was again the same,
For he had seen infinity that hour,
And greater than reward or earthly fame
Is man's first meeting with supernal power.
Each soul must find, somewhere, a mountain peak
Where he may see the valley far below
And in that silence hear his Father speak,
In flaming bush or in the curved rainbow.
Each heart must find his "desert place apart,"
And sense God's presence deep within his heart.*

END BABY'S STRUGGLE WITH AIR COLIC!

A NEW AND EASY WAY TO FEED YOUR BABY!

"THE
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(Continued from page 778)

My husband was called to preside over the Eastern States Mission, and six short weeks after arriving in the mission field, we found ourselves at the Hill Cumorah, lending our time and energy in preparing for the annual historical Book of Mormon pageant. Over our radio loud-speakers came the warnings of imminent storms of hurricane proportion. With dismay we looked at each other but realized that it had never rained on a Hill Cumorah pageant. And so, exercising our faith, we went ahead with all preparations, trusting that the hurricane which was promised would pass us by.

The first day of the pageant presentation arrived, and with it the rains. As was customary, all of the pageant participants, directors, and mission executives planned to meet in the Sacred Grove for an all-day testimony meeting session. Rain-coats and rain caps were donned, and pageant personnel were gathered for the traditional meetings. At that time in Palmyra there was nowhere to gather together under a roof the 300 pageant participants who were present in the Sacred Grove that day. As the meeting concluded at 4:00 pm in the afternoon and faith had been expressed that the rains would stop and the pageant would go on as usual, we found the participants returning to their quarters to dry out, press their clothes, and prepare for the evening's presentation. However, as the minutes ticked away, the fury of the storm increased, and it soon became apparent that the parking area for the many cars expected was completely inundated with water. With heavy hearts we announced over the radio that the pageant presentation for the evening, because of hurricane "Cynthia," would be postponed.

"Cynthia" also left her mark on the mission home in New York City. Upon returning from the pageant, we found a great deal of water damage on the walls of the front hall. "Cynthia" had struck with such force that the stone-work had become saturated with moisture and a spreading stain had damaged the interior of the building.

Our first day after arriving home from the pageant found us unpacking our wet, soggy clothing and attempting to get the children's

clothes in order so that my husband and I could go on a tour of the mission two days later with one of the General Authorities. A knock came at the door. The door was opened, and there stood President David O. McKay and Sister Emma Ray McKay. With smiles on their faces they said, "We just thought we'd drop in and see how you weathered the storm. We've been up to the Metropolitan Museum to see some pictures and are leaving the city tomorrow to go to Europe." They noticed the water-damaged walls of the front hall, and in answer to their inquiry, were told it was the result of hurricane "Cynthia." They walked the length of the beautiful hall down to the main office, President McKay solicitously escorting Sister McKay.

As they were seated on the couch, President McKay turned to my husband and said, "Well, how did the pageant go?" There was an evident twinkle in his eye as he already knew that for the first time since the Hill Cumorah pageant had been held, the presentation had been postponed—because of the hurricane. We talked of the fury of the storm the first night and the two beautiful nights of pageant presentation which followed. President McKay then stated, smiling broadly, "It takes a lot of faith to overcome a hurricane." As the conversation progressed and the procedures of the day of pageant postponement were explained, such as how the pageant participants sitting in the rain in the Sacred Grove bore their testimonies and expressed their faith and love of the Church, Sister McKay, just a little indignantly turned to President McKay and said, "Don't we have a building in Palmyra where they can meet when it rains?"

And he said, "Yes, Mother, we do, but it is not big enough to hold 300 people."

Sister McKay answered, "Why, I think it is awful that we don't have a larger accommodation in Palmyra. I think we should have one immediately so that these people won't have to sit out in the rain when they have a testimony meeting!"

President McKay smiled at her very lovingly and then turned to us and said, with a twinkle in his eye, "Now you can see why they name hurricanes after women." We all



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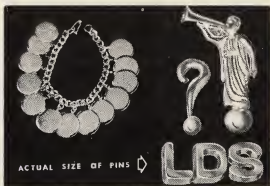


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laughed, enjoying greatly the connotation which wasn't really evident in Sister McKay's mild expression of reproof for lack of facilities to accommodate the pageant participants.

As they left the mission home after a short visit, my husband and I turned and looked at each other. We felt an aura of love and light as they left us and were buoyed up by their humor and humanness.

BY PRESTON NIBLEY
ASSISTANT CHURCH HISTORIAN

I have never known a man who has expressed greater love and devotion for his departed parents than President David O. McKay has. Once in conversation with him about the noted characters he had met during his long and

A SONNET TO DAVID O. AND
EMMA RAY MCKAY

BY JEANETTE M. MORRELL

*When winging over land or sea
Above the clouds or on their crest,
Our sincere prayers will always be
Like loving arms around your breast.*

*Now our Father knows your every
thought*

*Is not for self, but for his work,
Regardless with what danger fraught
No task, however hard, you will
shirk.*

*On both of you his smiles descend
As on your journeys, near and far,
With strength beyond your own, you
bend
To bless the world wher'er you are.*

*May he continue near your side
To be your strength, companion,
guide.*

eventful career, I asked him, "President McKay, who is the greatest man you have ever met?"

He replied without hesitation, "My father."

He was equally devoted to the memory of a loving mother. Once in speaking publicly of her, he expressed himself in this manner.

"I cannot think of a womanly virtue that my mother did not possess. Undoubtedly, many a youth, in affectionate appreciation of his mother's love and unselfish devotion, can pay his mother the same tribute; but I say this in the maturity of man-

hood when calm judgment should weigh facts dispassionately. To her children, and all others who knew her well, she was beautiful and dignified. Though high-spirited she was even-tempered and self-possessed. Her dark-brown eyes immediately expressed any rising emotion which, however, she always held under perfect control.

"In the management of her household she was frugal yet surprisingly generous, as was father also, in providing for the welfare and education of his children. To make home the most pleasant place in the world for her husband and children was her constant aim, which she achieved naturally and supremely. Though unselfishly devoted to her family, she tactfully taught each one to reciprocate in little acts of service.

"Her soul, to quote the words of the poet was 'As pure as lines of green that streak the first white of the snowdrop's inner leaves.' In tenderness, watchful care, loving patience, loyalty to home and to right, she seemed to me in boyhood, and she seems to me now after these years, to have been supreme.

"Mother left us when she was still young, only fifty-four. During the intervening twenty-seven years I have often wished that I had told her in my young manhood that my love for her and the realization of her love and of her confidence gave me power more than once during fiery youth to keep my name untarnished and my soul from clay.

"From my beautiful, ever devoted and watchful mother, from my loyal sisters in our early home associations, and from my beloved wife during the maturer years that followed, I have received my high ideals of womanhood. No man has had inspiration from nobler, more loving women. To them I owe a debt of eternal gratitude." (The Improvement Era, May 1932.)

BY JOSEPH ANDERSON
SECRETARY TO THE FIRST PRESIDENCY

There are outstanding characteristics in the President that have impressed me over the years. I do not recall having seen him depressed, even when suffering from illness. He has a great spirit of optimism. The President loves life, and he has on occasion entered the First Presidency's meeting on a beautiful day with the



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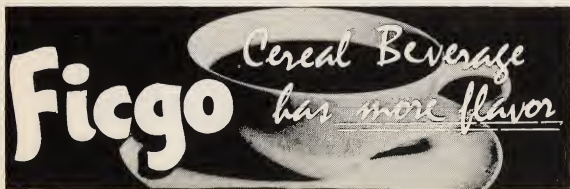
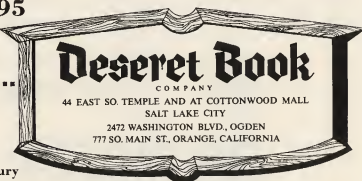
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remark, "I love life." One of his comments that has impressed me also is, "I never think of death: I am too busy thinking of life."

Another characteristic that impressed me is that President McKay always has complete control of himself. He beautifully typifies the majesty of calmness.

BY FRANKLIN J. MURDOCK
TRAVEL AGENT

In 1955 President McKay asked me to accompany him and Sister McKay on their visit to the South Pacific missions, six at the time.

We went by train from Salt Lake City to San Francisco and then flew by Pan American Clipper from San Francisco to Honolulu. There was a re-fueling stop there, and we left in the evening. I shall never forget, as we boarded the plane at Honolulu, hearing the members of the Church who had gathered to say good-bye to President and Sister McKay sing, "God Be with You till We Meet Again."

The next morning about five o'clock the plane re-fueled at Canton Island, a distance of 1,800 miles south of Honolulu. The President was up bright and early, writing in his diary. As I came to his seat, he said, "Brother Murdock, you see those black flags out there. Word has come that there is a hurricane in our pathway toward the south." We were, of course, both concerned, but we noticed that the plane took off at about the scheduled time, and landed safely another 1,200 miles in Suva in the Fiji Isles that evening. We went to the Grand Pacific Hotel. The man at the cable office was quite concerned as he took the President's cable and asked, "When did you arrive?"

We answered, "Just this evening."

"Oh, you are the people who came through the hurricane," he exclaimed.

"What do you mean?"

He took us around the counter and showed us a large map of the South Pacific. "You were up here at Canton Island coming south to the Fiji Islands. About that time we had a very severe hurricane moving northward. It was so severe that most of the military planes of the New Zealand Air Force flew south to avoid destruction. Winds were up to and more than 90 miles an

hour. The weather bureau followed the hurricane as it went north, and it would have just gone in your pathway, but all of a sudden—and they haven't been able to explain it—the hurricane veered out about 200 miles to the left, which would be to the west, and stayed in that area for about two hours. That allowed you to come through without any difficulty. And then the hurricane moved right back about 200 miles into its original pathway and went northwest and spent itself in the northwest Pacific."

As we walked back to the hotel that night, President McKay said, "Brother Murdock, that was the hand of the Lord that reached out and made it safe for us to come through to Suva and avoid that hurricane which was directly in our pathway. We can be grateful that we are safe in the Grand Pacific Hotel this evening."

On May 5, 1961, Mr. John Cook, a newspaper feature writer, was granted an interview with President McKay. Towards the close of the interview he said that he hoped the President wouldn't mind if he asked a question, and said that the President wouldn't need to answer the question if he felt that he shouldn't, but for his own information, not for publication, he would like to know if President McKay had ever seen the Savior.

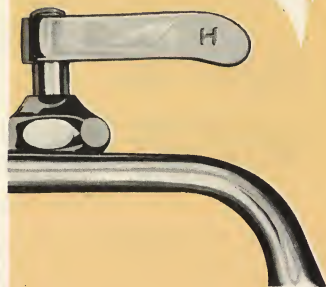
President McKay answered that he had not, but that he had heard his voice, many times, and that he had felt his presence and his influence. He then told about Peter (saying that he was his favorite among the apostles, even more so than Paul with all his education and learning—that Peter was a rough, simple man, but sincere) and he told how Peter had spoken of being partakers of the divine spirit, of a divine nature, and explained what he felt that to mean.

Then he told how some evidences were stronger even than that of sight, and recalled the occasion when the Savior appeared to his disciples and told Thomas who had doubted, "Reach hither thy finger and behold my hands: and reach hither thy hand, and thrust it into my side: and be not faithless but believing." And then President McKay said that he liked to believe

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Thomas did not actually look up, but knelt at the Savior's feet and said unto him, "My Lord and my God." And then President McKay repeated the words of the Master, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." President McKay then smiled and said, "That is quite a testimony I have given you. I do not know when I have given this before."

Mr. Cook was visibly moved, and

after leaving the office said it had been the greatest experience of his life, that President McKay was like no other man he had ever seen or heard. He was so greatly moved that tears were in his eyes as he left President McKay.

This account was written by Ted Cannon, January 7, 1961.

In his autobiography, Cecil B. DeMille, the great motion picture producer wrote, "There are men whose very presence warms the

heart. President McKay is one of them. I spoke from the heart, when in the middle of a commencement address I was giving at Brigham Young University, I turned to him on the platform and said, 'David McKay, almost thou persuadest me to be a Mormon!'"

Mr. DeMille on one occasion told a reporter for the *California Intermountain News* that President McKay is "one of the great souls that I have been privileged to meet in this world; he has understanding; he has the true spirit of Christ; he is a great pioneer of God."

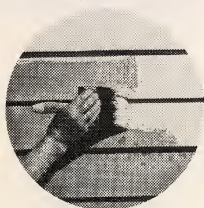
BY ARCH L. MADSEN
PRESIDENT KSL RADIO AND TELEVISION

Recently in New York an experience occurred which a friend of mine at United Press passed along. When President McKay came home from Europe, arrangements had been made for his picture to be taken. The regular photographer assigned was unable to go to Idlewild, and so, in desperation, the United Press picked the man assigned as their crime photographer—a man accustomed to the very toughest type of work in New York. He went to the airport and came back in due time, went into the darkroom, and stayed there almost two hours. When he came out, he had a tremendous sheaf of pictures in his hand. He was supposed to take two. His boss immediately chided him and said, "What in the world are you wasting time and all those photographic supplies for?"

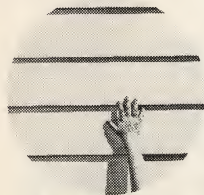
He received a very curt and sharp answer, the crime photographer would gladly pay for the extra materials he had used; they could dock him for the hours he had spent on this work because these extra pictures were his own personal property.

It was obvious at the time he was very touchy on the subject. Several hours later the vice president called him in to learn what had happened. This in essence is the story the crime photographer gave him. "You see, when I was a little boy, my mother used to read to me out of the Old Testament a great deal. I loved the stories about God's prophets, and I have wondered all my life what a prophet of God must really look like. Today I found one."

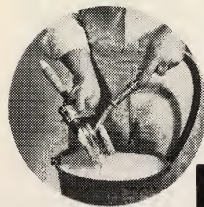
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The Church Moves On

(Continued from page 726)

F. Everson and Ernest I. Adams sustained as counselors. President Kenneth D. Jensen and his counselors, Elders Joseph Hilton and Mark Brickley, were retained as the presidency of Walnut Creek Stake. The new stake was organized under the direction of Elder LeGrand Richards of the Council of the Twelve and Elder Franklin D. Richards, Assistant to the Council of the Twelve. It is the 378th stake functioning.

29 It was announced that two elementary schools would soon be opened by the Church in Chile, South America.

30 Cascade Stake was organized from parts of North Seattle Stake with Elder Robert E. Jones sustained as president with Elders Norman J. Andrew and Lionell A. Walker as counselors. In the North Seattle Stake Elder B. Grant Fagg was sustained as president with Elders Heber J. Badger and Brent L. Nash as counselors. This presidency succeeds President Wilford H. Payne and his counselors, Elders Floyd E. Berrett and Clark M. Wood. Cascade Stake, 379th in the Church, was organized under the direction of Elder Spencer W. Kimball of the Council of the Twelve and Elder Alvin R. Dyer, Assistant to the Twelve.

After stake conferences this week end, the conference schedule took the annual six weeks' recess.

JULY 1963

6 It was announced that the Oklahoma region of the Church welfare program had been formed, embracing the Oklahoma and Tulsa (Oklahoma) stakes and the Wichita (Kansas) Stake.

12 The two-day YWMA all-Church Golf Tournament, played at Meadowbrook Golf Course, southwest of Salt Lake City, ended with Mabel Draper of Ogden, Utah, winning the all-Church tournament. Phyllis Van Wagenen, Provo, Utah, took the senior division, and Jean Hansen, Syracuse, Utah, retained

her junior title. Marcia Thayne, Salt Lake City, was the novice division winner.

13 The appointment of J. Neil Bradley to the church building committee was announced. Elder Bradley has been supervisor of the British Isles area. Concurrent with this new appointment, he succeeds Elder George R. Biesinger as supervisor of the program in Europe.

Elder Biesinger is to return to Salt Lake City to assist in directing the building missionary program in the United States and Canada.

14 Speaking upon the subject of the Sabbath day, Elder Howard W. Hunter of the Council of the Twelve addressed the nationwide radio audience of the "Church of the Air" on the Columbia Broadcasting System.



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6				\$2,116.46	1,904.81	1,693.17	1,481.52	1,269.87
7				1,906.75	1,716.07	1,525.40	1,334.72	1,144.05
8				1,706.16	1,535.55	1,364.93	1,194.31	1,023.70
9			\$2,271.46	1,514.31	1,362.88	1,211.45	1,060.02	908.59
10			1,996.21	1,330.81	1,197.73	1,064.65	931.56	798.48
11		\$2,310.58	1,732.94	1,155.29	1,039.76	924.23	808.70	693.17
12		1,974.83	1,481.12	987.41	888.67	789.93	691.19	592.45
13	\$2,067.11	1,653.69	1,240.27	826.85	744.16	661.48	578.79	496.11
14	1,683.16	1,346.53	1,009.90	673.26	605.94	538.61	471.29	403.96
15	1,315.92	1,052.74	789.55	526.37	473.73	421.10	368.46	315.82
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SOME FUNDAMENTAL PRINCIPLES OF MISSIONARY WORK

I should like to read you this story which was considered of importance by Luke, the historian. "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." That means that Philip had been in Jerusalem attending ceremonies pertaining to missionary work and he is now told to go down toward Caesarea, his home.

"And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, "Was returning, and sitting in his chariot read Esaias the prophet.

"Then the spirit said unto Philip, Go near, and join thyself to this chariot.

"And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readeest?

"And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

"The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

"In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

"And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

"And when they were come up out of the water,

the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

"But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea." (Acts 8:26-40.)

I have read that somewhat unusual reference because Philip was, as you know, one of the seven set apart for special work to help the early apostles, and he was very zealous in his preaching of the gospel, particularly to the people of Samaria.

Now, I have read this scripture to you missionaries with certain things in mind. *First*, it is necessary for you to have a call, an official appointment to do the work of a missionary.

Philip took advantage of that occasion, not only to explain the scripture, but also to bear testimony of Jesus of Nazareth of whom the man had never heard, or perhaps had heard of him only incidentally while he was visiting at the feast of Pentecost. But Philip, the missionary, soon took advantage of the text and bore witness of Jesus of Nazareth who was crucified, resurrected, and who ascended into heaven. He was representing the authority of the Twelve when he preached that sermon to the interested Ethiopian.

It is interesting to note that Philip was not fully prepared to represent the leaders of God's Church. Undoubtedly, he was one of the leaders who preached the gospel of baptism to the men and women of Samaria who were baptized in large numbers, but "... when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

"Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

"For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.

"Then they laid their hands on them and they received the Holy Ghost." (*Ibid.*, 8:14-17.) Philip continued preaching after he had baptized the Ethiopian, and he went on, we are told, to the other cities, "till he came to Caesarea."

The second point is that it is not enough to receive



EXCERPTS FROM AN ADDRESS GIVEN BY PRESIDENT
DAVID O. MCKAY AT THE PRIESTHOOD MISSIONARY
COMMITTEE MEETING.

a call, but it is necessary to be prepared to preach what the authorities of the Church authorize the missionary to preach. In this day, a missionary is required to know what he is going to preach. It requires a testimony, not only of Jesus, but also a testimony of the restoration of the gospel, and a knowledge of the plan as given by the General Authorities of the Church to the mission president and his associates. The preparation of the missionary is a very important part of this work.

I am going to tell you a story. About sixty-four years ago, there was a young missionary named David O. McKay who had his call, accepted it, and left for his mission in August 1897. On the boat taking the thirty young elders to Liverpool was a Protestant minister, and the elders soon got into debate with him. It seems that I was spokesman for a while, and the question came up as to where Jesus was when his body was in the tomb. Now, I had learned, as boys and girls learn in Sunday School, priesthood meeting, and Mutual, that Jesus went to preach to the spirits in prison, so I spoke up, using about those words. The minister took a Bible and said, "Where do you find that?"

I didn't know for the life of me, where the scriptural reference was to be found, but I knew that I was right. In our group was a man from Holland who was on his way to fill a mission. He was standing by and whispered to me: "Peter, Peter." I then took the Bible, and I suppose I turned the wrong way to find the Epistles of Peter. For the life of me, I did not know where to find the text. The minister took the Bible and said: "My eight-year-old child knows more about the Bible than you do." There was so much truth in what he said that I spent the rest of the voyage becoming better acquainted with the scriptures.

Preparation is a very important part of a missionary call; and yet, preparation includes not only a knowledge of the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, but also a knowledge of the plan instituted for the use of the missionary in daily work.

A third point is that a missionary is in harmony

with the mission authorities, that he is not to use individual plans, but to work in harmony with the president of the mission and those associated with him. One important part of that plan is illustrated in the statement I read to you, the value of personal contact. It was through the personal contact that the Ethiopian had with Philip that convinced him that Jesus was the Christ.

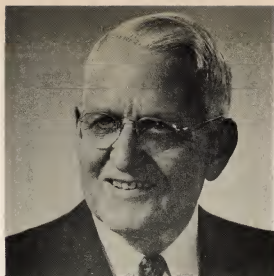
Now, the present plan given to the Church encourages this special contact. You have referrals of certain people whom the missionaries should meet; and you sit down and talk to them, not just deliver a tract and leave the person as we used to do sixty-four years ago, but you meet them by appointment—the best way in the world. The gospel is so reasonable, well, it is so divine, that if an elder, properly instructed, by study and prayer, and testimony, can sit in the house with a family or with a group and teach that lesson and say, "Do you understand it?—tomorrow night we shall meet and take the second lesson," they cannot help being converted. They get the spirit of it and the spirit converts.

The fourth point in that text is activity. Philip was very diligent. After performing the baptism of the Ethiopian, he preached in the various towns that lay between the desert, where he was then, and Caesarea, his home town.

Finally, I wish to present to you the responsibility of a missionary, not only to be true to his call, but to know the plan of salvation, to live in harmony with the mission authorities, to be daily active in the performance of his duties, but most of all, to live above temptation. I have no patience with an elder who transgresses the moral law because he was thrown into temptation or because he had an opportunity to associate with the opposite sex. A missionary, a man who holds the priesthood, should be able to resist temptation.

When people are chosen as missionaries, they must not only live in harmony with the teachings of the gospel, the plan given by the missionary authorities, but also through the power of the Holy Priesthood, live above temptation.

THE PRESIDING BISHOPRIC'S PAGE



BY DR. HARVEY FLETCHER

You have frequently been told that you are living in the space age.

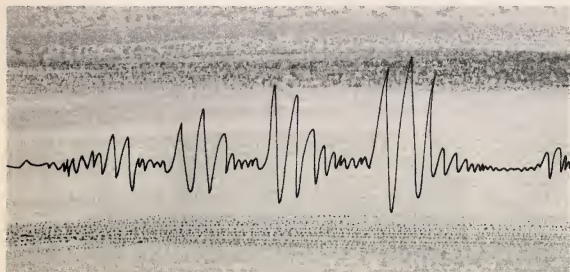
During my lifetime I have seen come into use the telephone, the electric light, the automobile, the phonograph, the airplane, radio and television, nuclear power, electronic calculating devices which, in a few minutes, make calculations that would require a lifetime for a man to perform, and, finally men circling the earth in ninety minutes and landing safely back on the earth.

Similar epoch-making discoveries have been made in the fields of biology and medicine. Smallpox and diphtheria, which in my childhood took so many of my playmates, now are no longer scourges. Infections which only a few years ago always proved fatal, now are largely controlled by the new antibiotics—penicillin, streptomycin, and such.

As you look at these marvelous advances in science, you may conclude that most of the important discoveries have been made, and that there is not much left for your generation to do. When I was a young man about your age, I remember the president of the British Association for the Advancement of Science stated that all the important discoveries in science had been made, and that future generations could only refine and make more accurate measurements of the things which were already known. The great flowering of science since that time shows how wrong even the wisest of men can be in predicting the future.

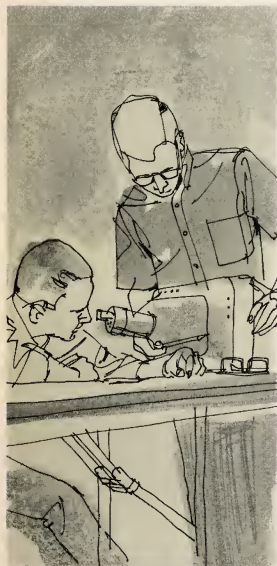
But you might ask, "Where has all this advancement brought us?" And then reply, "It has brought us to the brink of a nuclear war in which hundreds of millions of people could be killed."

A few years ago I talked with a young engineer who had worked on the de-



"IF I
WERE
YOU"

ADVICE
TO
YOUNG
MEN



velopment of the atomic bomb during World War II. He had recently been married, and he and his wife had decided not to have any children because they did not want to see them suffer in the great holocaust of nuclear bombs which he was sure was coming when these children would be teenagers.

Is it worthwhile to strive when such threats hang over us? I know such thoughts must have come into your minds and caused discouragement. And an even more sobering question, "Where is God that he would permit the evil designs of men to destroy the earth and its inhabitants which he has created?"

When such gloomy thoughts enter your mind, if I were you, I would read the 121st section of the Doctrine and Covenants. This revelation was given to the Prophet Joseph Smith when he was a prisoner in the jail at Liberty, Missouri. He and his friends had been thrown into jail for no good reason, and he wondered why the Lord would permit such treatment of his servants.

The first verses read:

"O God, where art thou? And where is the pavilion that covereth thy hiding place?

"How long shall thy hand be stayed, . . ."

Then, skipping to the seventh and eighth verses, the Lord answers:

"My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

"And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes."

Later follows that stirring advice to all priesthood bearers, ending in the familiar passage: "... let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dew from heaven." (D&C 121:1-2, 7-8, 45.)

Yes, my young brothers in the priesthood, you are living in the greatest age that has ever been upon this earth. The pace is fast in the scientific field, in the field of international relations, in the forming of new nations, and in many other fields. The rapid growth of the Church is another evidence of this fast pace. What is going to be your part in the great work ahead?

It is my testimony that everyone of you has been

ordained for a certain mission on earth. But will you find it? God has given you the freedom to choose. Men, like rivers, become crooked by following the line of least resistance.

About the first third of your life span can be profitably spent in preparation for your life's work. Don't be impatient but learn during this part of your life because it will be one of the most enjoyable parts. If I were you, I would start today to prepare with greater vigor than ever before.

The Prophet Lehi gave a terse statement of the purpose of life. "... men are, that they might have joy." The wise men of the ages as well as the prophets have told us that this joy comes through service to others. Jesus put this idea in this fashion: "But he that is greatest among you shall be your servant." (Matt. 23:11.)

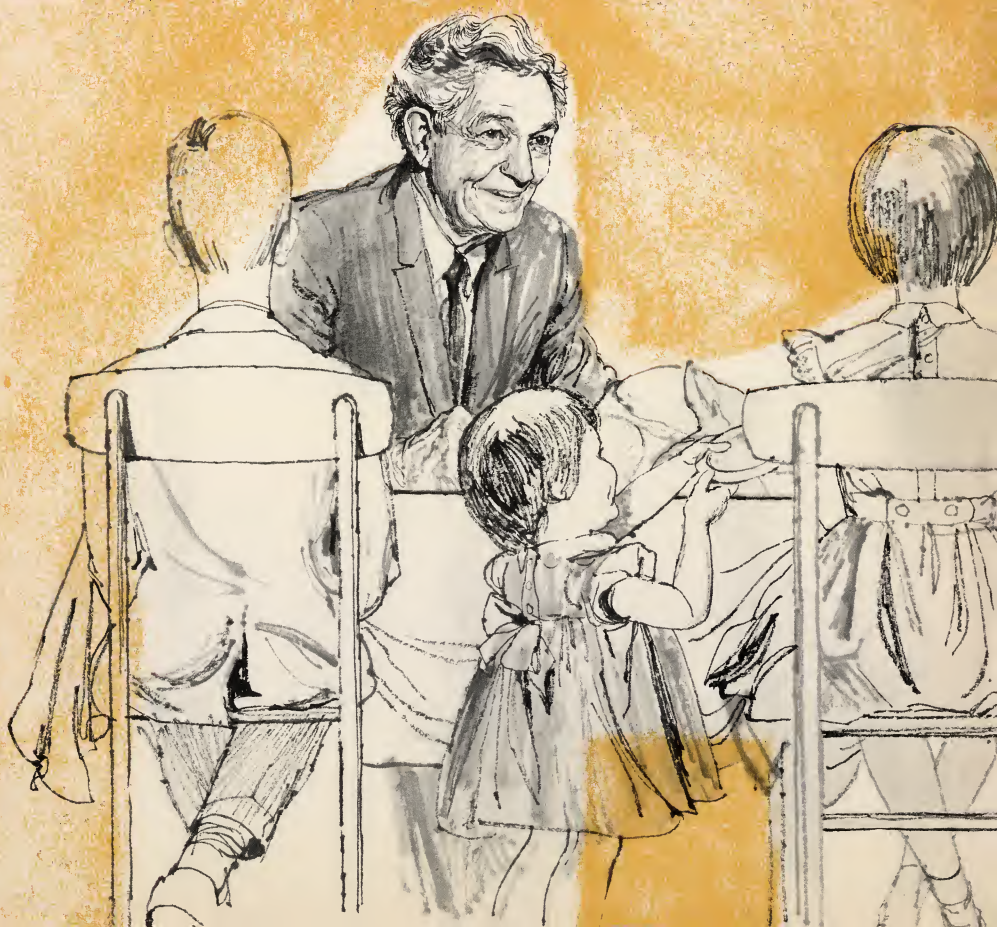
If I were you, I would seek to know your talents. What can you do easiest and best? In what subjects do you obtain the highest grades? In what kind of games do you usually excel? Ask your teachers and chums what things they think you do best. Then, when you find your talents, work at them diligently to enlarge and perfect them.

As you improve your talents, you will find your mission and become a servant to mankind. In performing this service, you will find great joy and satisfaction. And those to whom this service is given will rise and call you blessed.

BIOGRAPHICAL NOTE

Dr. Harvey Fletcher, a past president of New York State, is a graduate of Brigham Young University and the University of Chicago. He has since been awarded honorary degrees from Columbia University, Kenyon College, Stevens Institute, Case Institute of Technology, University of Utah, and BYU. A past Director of Research at Bell Telephone Laboratories, he is one of the fathers of radio, television, and stereophonic sound. The first Mormon to be named to the National Academy of Science, he and Thomas A. Edison are the only two honorary members of the American Acoustical Society, which was founded by Edison. Currently Dr. Fletcher is a professor of physics at BYU.

Our First Family



"So much of what is great in Scotland has sprung from the closeness of the family." This is a thought expressive of the President David O. McKay family. A certain Margaret Ogilvy uttered these words for all Scotsmen. The McKay roots are in Scotland, but this closeness of the family is exemplified in their homes in Salt Lake City and Huntsville.

President McKay and Sister McKay and their six children, twenty-one grandchildren, and ten great-grandchildren are living examples of a true Latter-day Saint family in every sense of the word. President McKay said at June conference, "You know what is good to do, and God bless you that you will have the strength to do it." This certainly has applied in his own life: He has known what is right and has done it. As parents he and his wife have known what a real family should be and have molded theirs into just such a unit. The McKays are a close, happy family group, although now, because of the

passing of years, they have spread out into many separate homes. Oliver Wendell Holmes once wrote, "Where we love is home, Home that our feet may leave, but not our hearts." So has it been with this family.

It is hard to believe that our President and his family could be like our own families in any way. Somehow-or-other this very special family seems to most of us to be on a "once upon a time" fairy story level, living a different kind of life from the rest of us. But this is not true; President McKay, or Papa Dade as he is lovingly called, and Sister McKay, known as Mama Ray to their children and grandchildren, are very real people, kind, understanding, and loving. They too enjoy family get-togethers, never letting an excuse for one pass them by.

Christmas Eve for the McKays, just as it is for thousands of other families in the Church, is a family night. It is a time when the members, big and small,

TODAY'S FAMILY FLORENCE B. PINNOCK, EDITOR



gather together around the Christmas tree to enjoy each other's love. For more than fifty years this tradition has been kept in President McKay's home. Through the years the only change has been in the number present. Year by year this number has grown until now six children, plus their mates, plus twenty-one grandchildren with many of them married and bringing their husbands or wives and their children, have a merry Christmas Eve together. Even the mothers and fathers of the McKay sons and daughters-in-law are invited to join in the fun. The party begins early, no later than six or six-thirty, and until lately Sister McKay has prepared and served all the food. A long table is set in the dining room, with President McKay at one end and Sister McKay at the other end and the grandchildren in between. The adults are seated at tables in another room. As at your table and mine, there is always a huge turkey to be carved. President McKay does the honors. He also enjoys providing a big roast of beef for those who prefer it. The rest of the menu is traditional and as a fitting climax there is pie. A certain light fluffy lemon pie is a favorite.

The main table, where the grandchildren are seated, is set with the best of linen, silver, china, and glassware. Nothing is too good for the grandchildren. From year to year the centerpiece changes, but it always has a gay Christmas spirit. Perhaps little elves are perched on Christmas flowers or a miniature tree

carries tiny gifts to delight the children. Memories are made for each member of the family down to the youngest great-grandchild that will go on and on to enrich his own home when he marries.

After dinner everyone gathers around a flaming Yule log, and a program begins. The grandchildren have planned for a whole year what they would do in order to make each succeeding year better. Dr. Llewelyn McKay is usually the master of ceremonies. The children's talents are exhibited in song, story, poetry, or what it might be, with one of the younger grandchildren telling the story of the birth of the Christ child. As the program progresses, nuts, chocolates, and soft drinks are consumed. Four of the older grandchildren are proficient on musical instruments and entertain the group each year. The program reaches its climax as some of the sons slip quietly outside, and suddenly bells are heard. The sons enter tinkling the sleigh bells that are kept in President McKay's boyhood home in Huntsville. Everyone sings "Jingle Bells," and Mama Ray moves to the piano, and Christmas carols follow. The happy occasion closes with the singing of "Home, Sweet Home." Then everyone hurries to his own home so the children will be sound asleep when Santa arrives.

Soon after Christmas, comes January the second, the wedding anniversary of President and Sister McKay. This day is commemorated in different ways. Usually one of the children entertains his parents and

the other brothers and sisters at dinner, afterward they all join in wholesome fun.

Memorial day again finds the McKays together, but this time in Huntsville. As many as sixty people, the children, their mates, grandchildren, great-grandchildren, and the sisters and brothers of President McKay join together at the old family home. Flowers are placed on the graves of President McKay's father and mother and also on the tiny grave of President and Sister McKay's son Royal, who died when he was just two years old. On this special occasion everyone brings his share of the picnic, and when the dinner bell rings, each group joins its own immediate family to eat. The dinner isn't the main attraction on this day, for a baseball game is in the offing, and the food is something gulped so everyone can join in an exciting game of baseball.

Family fun together and a bond of love draws this family to Huntsville on many occasions throughout the year. Many of the family enjoy joining President McKay on horses as he rides his Sonny Boy through the fields. The Fourth and Twenty-fourth of July, Labor Day, and special birthdays all give excuse for a family party.

"So much of what is great in Scotland has sprung from the closeness of the family." So much of what is great in this Church has sprung from the closeness of the family. The David O. McKay family helps lead the way.

Food and Affection



Many thanks for these thoughts and recipes to Lottie Lund McKay, a daughter-in-law of President and Sister McKay, who was asked to write this article.

"Sit down and feed, and welcome to our table." Over the years sweet Mama Ray has acted as hostess for hundreds of church dignitaries, celebrities, civic leaders, world travelers, Boy Scouts, and wide-eyed grandchildren. On such occasions and on family holidays the guests are always greeted by the wonderful aroma of kitchen goodies wafting through the house to whet their appetites.

Although Papa Dade seldom arrives on time to eat (his appointments and meetings always seem to run late), his meals are ready and kept hot for him. This makes it possible for him to enjoy those few quiet moments eating his favorite dishes seated across from his sweetheart. Sometimes lunch has waited two and three hours, but never once has any of us heard

Mama Ray scold or complain.

For guests, for Papa Dade, for family, she's an excellent cook. Over the years we've all wanted certain recipes. Some of them were not easy to get, since Mama Ray often cooks her mother's dishes by memory and her own favorite dishes by the feel, texture, or looks of the batter.

One such recipe was her Grandmother Riggs' lemon pie. We finally hit upon a plan to get the recipe: She would put the ingredient into a bowl, and then we would take it out and measure. What originally sounded like "a piece of butter, enough water to thin, and flour enough to hold it together" became the lemon pie recipe. To select three recipes of her tastiest dishes is difficult, but for variety's sake let's choose her pickled peaches and gingersnaps to join the lush pie.

Gingersnaps

1 cup sweet cream
2 cups sugar
3 eggs
1 cup molasses
1 teaspoon soda
1 tablespoon ginger
Flour enough to mold the dough

Beat the eggs until light, add the sugar and ginger and continue beating. Add the soda to the molasses, stir until light and foamy. Add to the first mixture — add the sweet cream alternately with the flour until the dough is of the consistency to mold into 1-inch balls. Place on cookie sheet about 2 inches apart. Bake at 350° F. about 12 minutes.

Lemon Pie (1 pie)

4 egg yolks
1 cup water
1 cup sugar
2 tablespoons flour
1 tablespoons butter
Juice and grated rind of 1 lemon

Bring the water to the boiling point. Add the grated lemon rind. Pour over the sugar and flour which have been thoroughly mixed. Cook in double boiler until thick. Add the slightly beaten egg yolks, and cook until set. Take from heat, add the lemon juice and butter. Mix well. Pour into baked pie shell. Pile high with meringue and bake



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This photograph was taken during a recent open house when President McKay personally inspected the new 10-color web offset press which the Deseret News Press is using to produce commercial as well as Church publications.



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at 250° to 300° F. for about 15 minutes or until meringue is set and golden brown in color.

Meringue—

Beat the 4 egg whites until stiff and dry. Gradually beat in 2 tablespoons of sugar to each egg white. Add a drop of lemon extract. Pile high on lemon pie.

Pickled Peaches—

16 lbs. peaches
8 lbs. sugar
1 qt. vinegar
1 qt. water
4 oz. stick cinnamon
2 oz. whole cloves

2 oz. whole allspice

Boil sugar, vinegar, cinnamon, and allspice five minutes. Add peaches, in each of which are placed about three cloves. Cook until tender. Place in fruit jars.

"A cheerful look makes a dish a feast." (Jacula Prudentium.) And so it has been when guests sit at the beautifully appointed table of Mama Ray and Papa Dade—the feeling of welcome and love predominates. After such a satisfying meal we've often heard appropriately expressed, "The home is lovely, the food delicious, but the company was best of all."

Be It Ever So Elegant

(Continued from page 754)

engine and slowly drove home.

The next day in the music class he tried not to look at Diane, but it was impossible not to glance her way. Every time he looked, she was looking the other way, though he could feel her eyes on him when he was looking at the professor. At the close of class he tried to take his time about gathering up his things to give her a chance to leave first, but she waited for him.

"David, could I talk to you for a moment?"

"Sure. . . ."

"I've been thinking . . . you know, about last night. I guess we just don't hit it off, do we? I mean . . . if you think your family wouldn't like me or something, I wish you'd say so. I know that sometimes happens. That a boy might feel a girl just wouldn't mix with his family . . . that she wouldn't belong . . . might be ashamed of her. . . ."

Be ashamed? Of her? Good night! Of her? She must be kidding. David couldn't say anything. He couldn't tell her that it was just the other way around . . . that he was afraid she wouldn't like his family . . . that he was sure she would be uncomfortable with all the kids swarming around the way they always did . . . and while he was wondering what he could say to her, she turned and was gone. He called after her, but she was out of sight in the crowd.

David was glad he didn't have any more classes that day. He knew he could never concentrate on anything. He could only see Diane's sensitive face before him. As he drove the car to the curb in front of his house, he was vaguely aware of the Cadillac convertible parked in front of his house. There wasn't often a Cadillac parked on his street. He opened the front door and then stood there, a mixture of astonishment and disbelief filling him. His mother began to introduce him to the young lady that sat on the couch . . . the lumpy couch, with Tommy on her lap, and Jill leaning against her.

"David, this is Mary Jackson. . . ."

"We know each other, Mrs. Dallas. Hi, David."

"Hi. . . ."

Mary stood up. "I really must be going," she said. "I have a class in a



"TIME TO DO IT RIGHT . . ."

RICHARD L. EVANS

On a much-quoted page in a much-quoted publication, this sentence appears: "Why is there never enough time to do it *right*. . . . But always enough time to do it *over*?"¹ This could apply to teaching children—to taking time to teach them right in the earliest years and save some of the problems that follow where teaching isn't early and adequate. And we don't mean teaching in a technical sense, but teaching character, attitudes, and the lasting values of life. Agencies, both public and private, have been much multiplied, and are doing earnest service in trying to correct and compensate for what has or hasn't happened in the home. But we cannot always expect others to teach our children outside the home what they should have been taught within it. A perceptive woman recently said: "A well and happy child is not a problem. And if with loving kindness in our homes we teach a child reverence and respect and responsibility and prayer and thankfulness for food, and honor and honesty, we shall not need to create all manner of agencies to help substitute for home."² Professional people often help heroically with many problems. But how much better to begin at the beginning—to begin in the earliest years of life. How much better when mothers and fathers prayerfully live for the blessed intuition and inspiration that dedicated parents are entitled to. Herbert Hoover has said: "We need to add to the three R's, namely, Reading, 'Riting and 'Rithmetic, a fourth—Responsibility."³ Parenthood is a responsibility—a career—a covenant—a privilege—and an obligation, not exceeded by any other—it is indeed the most sacred career on earth. And children are not to be neglected, or "farmed out," or indifferently turned over to others. The first and most effective place to begin is at the beginning—with parents being first of all righteous, dedicated examples themselves, so that children may see and feel, at home, the earliest lessons of life. "And . . . inasmuch as parents have children . . . that teach them not to understand . . . the sin [the responsibility] be upon the heads of the parents."⁴

¹Post Scripts, *Saturday Evening Post*, March 1963.

²Dr. Leah D. Widdow.

³Herbert Hoover, quoted by George J. Fisher, *Training our Youth for the World of Tomorrow*.

⁴DSC 88:25.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, July 7, 1963. Copyright 1963.

half-hour. I always spend more time here than I intend to. David, you have the most wonderful family. There is always such a sweet spirit here."

"It's always a pleasure to have you, Mary," David's mother told her. "I'll see you tomorrow night at leadership meeting."

"Right. Bye, bye," Mary left, and David was still standing there in the same spot. . . .

"David, are you feeling well?"

"I think so, only. . . ."

"You've been acting so strange lately. . . ."

"Mom, do you know who that girl is?"

"Of course, she's Mary Jack—"

"No, I mean . . . she's the Homecoming Queen! Good night! What's she doing here?"

"She's one of my Beekeepers. She comes here all the time . . . brings the girls' books for me to sign and. . . ."

"But she's the Homecoming . . . and she's Diane's best friend. . . . Suddenly the dull ache that had been in David's stomach for days was activated. He hurried out the door and into his car. Now the words that he hadn't been able to speak to Diane were right on the tip of his tongue. He had so many things to say to her, and he knew just how to say them. He knew that it didn't matter if he didn't have a fountain in the corner of his living room, or a statue or an original painting. . . . He had a wonderful family. Hadn't Mary Jackson just said so? Hadn't he really known it all the time?"

PRELUDE

BY MARIE DAERR

How loud the silence speaks in words

Brown-blanketed by autumn's hand.

The bright-eyed squirrel, tail erect, Chatters staccato reprimand

At sifting leaves and querulous wind

Until—as though it had been planned—

Deliberate, methodical,

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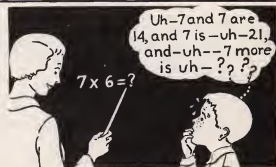
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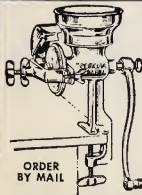
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To Help Them Practise What We Preach

(Continued from page 757)

talked to Dad before about quitting smoking but didn't seem to be getting through to him. I usually always mentioned this in my prayers, asking the Lord to help him, but it just didn't seem to be helping. About three months later my father started to show a marked improvement in his attitude about smoking. Then to our surprise and joy one night, as I mentioned his friends were quitting, he said, 'I guess this is a good time for me to quit.' That was Saturday night. The next day was Sunday, and my mother and I said we would fast to help him. We fasted that day, and about three days later when he was really hungry for a smoke he found a cigaret in his coat and had the courage to throw it away. I know he was helped as a result of our fasting. He is participating in the Aaronic Priesthood over 21 class and has shown an interest in attending church meetings, including priesthood meeting, for the first time in a long while. He told my mother last night to start paying our tithing. What a good feeling.

After a lesson on sustaining the leaders—"This is an application where I tried to like the leaders of the Church. Against my will I worked for a member of the bishopric, because of this application, and I learned to like and understand him better."

After a lesson on more effective prayer—"In my personal prayers I usually let my mind wander and forget what I'm doing. Then I remember and finish my prayers. Well, I decided I would really pray and be humble about it. When I did pray, I had a really wonderful feeling as I kept my mind on what I was doing. When I got up, I felt that Heavenly Father had heard my prayers. By this, I think I gained a better testimony of the gospel."

After a lesson on accepting an assignment in the Church willingly—"I gave a talk in Church willingly. I learned a lot from this. I talked about some of the problems young people have. Now I'm trying to correct some of my problems."

After a lesson on heeding the promptings of the Holy Ghost—

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THE IMPROVEMENT ERA

"While in my bedroom one night I had a strong feeling or prompting to go into my brother's bedroom. At first I just ignored it, but it got stronger so I went in and found my baby brother trapped between the crib and the wall."

After a lesson on gaining a testimony—"One night as I was reading the Book of Mormon, I remembered my application. I got up and prayed. When I started reading again, I felt a sort of burning inside me, and I knew what I was reading to be true. Up to that time the Book of Mormon was not too interesting to me. After that I really enjoyed reading it."

After a lesson on reverence in Church—"I tried to get one main point from speakers at Sacrament meeting. Since I started to do this, I have listened to almost all the things the speakers have said."

These testimonies are only a sampling of what has been done in the classes of one teacher, but it demonstrates what young people can and will do if motivated and encouraged sufficiently and appropriately.

The family can contribute much to this motivation and encouragement; for example, suppose a young member of a family chooses to fast and pray on the next fast Sunday in an attempt to come closer to his Father in heaven or in an attempt to find an answer to a problem. It should be apparent how the understanding and experience of the other members of the family can enhance such an attempt. Suppose a student has resolved to be more patient in his or her dealings with the family. It is obvious how much more fruitful the attempt can be if the family is aware of the desire and is anxious to help.

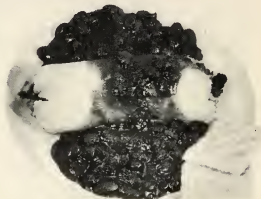
There may be times when the chosen "application" may be too personal to discuss with others, but the fact that members of the family are pulling for him and are willing to help should give much moral support and encouragement to the individual involved.

Consider the many successful people who have paid tribute to the influence of and the encouragement received from their loved ones. The power of such influence must not be underestimated or ignored. It can contribute measurably to getting young people to practise what we preach.

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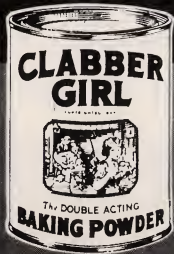
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These Times Reading Reforms

(Continued from page 730)

I can either check a dictionary for the correct sounds, or try it on one of my more learned colleagues; and, in the absence of Mother, learn the preferred sound from him.

In learning to read Spanish at age twelve, German at nineteen, and French at twenty-five, "sounding it out" was also the chief introductory tool.

Children between birth and two years of age accomplish the most amazing feat of learning in their entire lives. Language is learned. The infant learns to listen, understand, then speak himself. The home and its vocabulary is his greatest teacher. Sound (phonetics) is involved. The magic of comprehending alphabetical symbols, reading, as well as hearing the sounds they express suggests to many that Cadmus should not be forgotten in these times.

AUTUMN GOLD

BY CORA R. PHILLIPS

*Gold sequins flung from aspen trees
Are strung with green and brown
Leaf-jewels to form a ruffled frieze
For glamorous Autumn's gown.*

*Wild goldenrod in clustered clouds
Pirouette on hill and plain,
While harvest spreads pale amber
shrouds
On fields of fruit and grain.*

*The blushing sky wears gilded
bands
To keep her rendezvous
With Neptune in cool, cradling
sands
Of ocean's depthless blue.*

*At rainbow's end spun gold is
spilled—
More than earth can hold—
And Nature's treasure chest is filled
With myriad mints of gold.*

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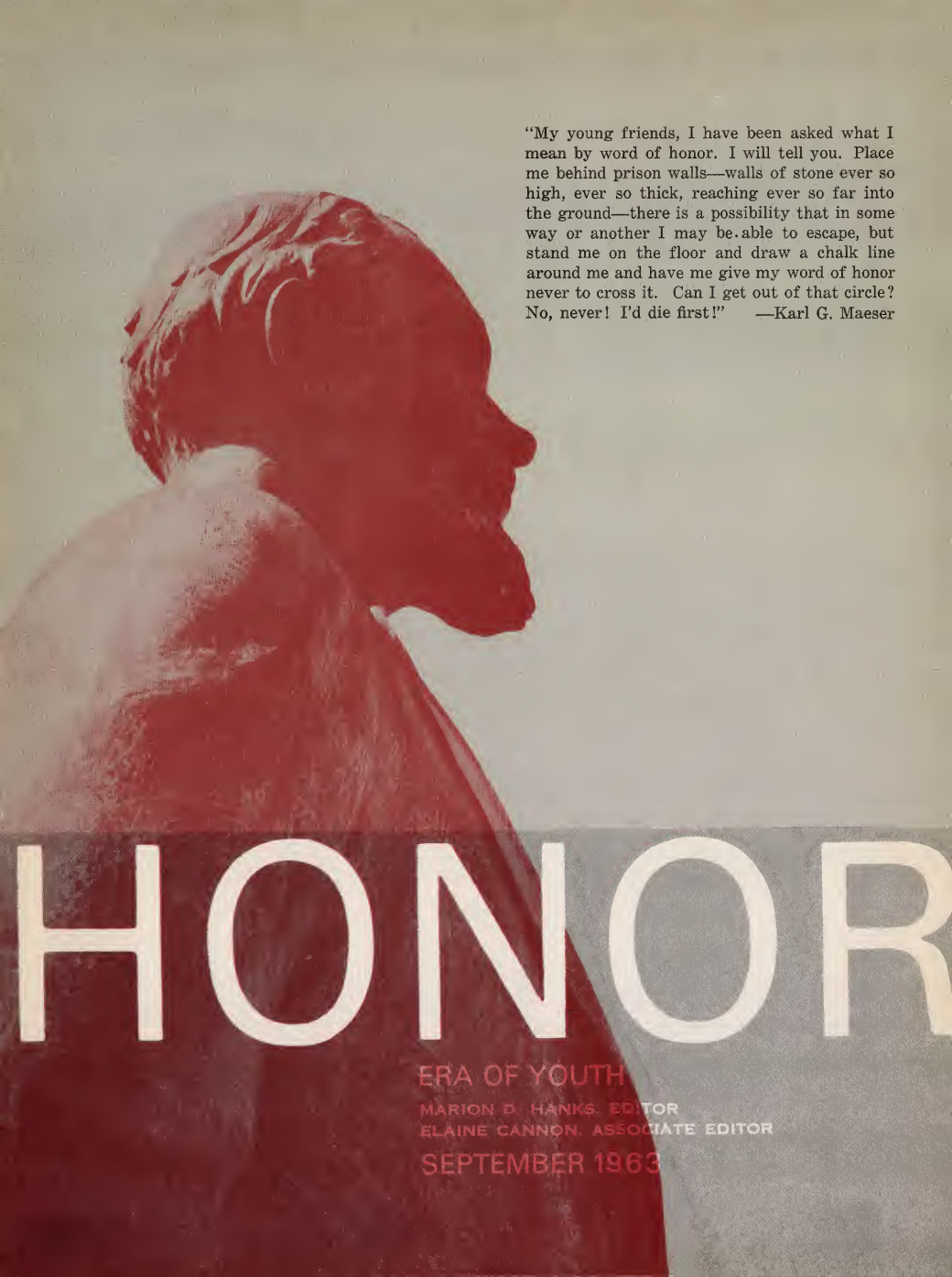
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"My young friends, I have been asked what I mean by word of honor. I will tell you. Place me behind prison walls—walls of stone ever so high, ever so thick, reaching ever so far into the ground—there is a possibility that in some way or another I may be able to escape, but stand me on the floor and draw a chalk line around me and have me give my word of honor never to cross it. Can I get out of that circle? No, never! I'd die first!" —Karl G. Maeser

HONOR

ERA OF YOUTH

MARION D. HANKS, EDITOR

ELAINE CANNON, ASSOCIATE EDITOR

SEPTEMBER 1963



"WHATEVER DUTY THOU ASSIGNEST ME, SOONER
WOULD I DIE A THOUSAND TIMES THAN TO FORSAKE
IT."
SOCRATES

"TO ME THE HIGHEST THING, AFTER GOD, IS MY
HONOR."
LUDWIG VAN BEETHOVEN

"NEVER ESTEEM ANYTHING AS, OF ADVANTAGE TO
THESE THAT SHALL MAKE THEE BREAK THY WORD OR
LOSE THY SELF-RESPECT."
MARCUS AURELIUS

The great ones have had much to say about honor. But saying it doesn't necessarily make it so. Reciting a pledge, expressing a creed, making a promise with the phrase "on my honor" therein is lofty business, a beautiful pursuit, a noble aim. But again, saying so doesn't make it so. Doing does.

Honor operates in your life through an inner determination of the will to do what seems good and right to you under the circumstances—no matter what! Your conscience is your guide; a sense of shame and varying torment is your punishment for acting against your sense of honor, falling short of your own ideal.

Honor is more than duty. It is more than self-respect. It is better than the praise of men. It is more than Aristotle's "high-mindedness." It goes beyond virtue and rules out vanity. It couples with courage.

To be honorable is to be Godly.

To be Godly is our ultimate aim, our promise of maximum happiness.

To help you in your efforts toward becoming more "like Him" we give you this issue as a starting point in your search for making honor a part of your life.

WE BELIEVE

BY PRESIDENT DAVID O. MCKAY

The man who is truly honest with his God is honest with his fellow men.

Personal integrity is simply plain, everyday honesty, sobriety, and respect for others' rights, such as will win the confidence of one's fellows.

In upholding the good in others he makes better his own soul. He that looks for good shall find it, and he who protects another's good name makes brighter his own.

True virtue is possessed by him who with unwavering integrity protects the honor and good name of his friends and associates. It is the best within him expressing itself.

Dishonesty is a spiritual disease. The man who steals is inviting into his soul that which will prevent him from growing to the perfect stature of Christ. Let us then, as individuals, grow from within; be men and women of God, pure within, repentant.

The real test of any church or religion is the kind of men it makes.

One of the great, basic guides of the Church is the Articles of Faith. Let us study a part of the thirteenth article together:

"We believe in being honest"—the foundation virtue of all character. Honesty and sincerity are

the basic virtues of a noble character.

"We believe in being honest, true"—true to self. That man is untrue to himself who would take advantage of his neighbor. That man or woman is untrue to himself or herself who would refrain from being kind to those who merit kindness. Being true to self means being true to the best that is in one, not the lowest, nor the meanest, but true to the highest ideal.

"We believe in being honest, true, chaste"—chastity is the foundation of virile manhood; chastity, not indulgence, contributes to virility. Nature will let that energy come through the intellect or through other sources. Chastity is the virtue that contributes to the peace and harmony of life.

"We believe in being honest, true, chaste, benevolent"—benevolent in heart, beneficent. "We believe in doing good to all men."

Those are the elements which contribute to a great character, especially when you add to them faith in God, whom you recognize as an Omniscient, Omnipotent Being who is our Father, and who asks us to contribute to the glory, no matter how many worlds he created. That is why he said: "... this is my work and my glory—to bring to pass the immortality and eternal life of man."

(Moses 1:39.)



HAPPINESS AND HONOR

If one finds real happiness, he has to have an enduring and satisfying appreciation for his national heritage. All over America and in certain countries elsewhere youth are being taught the great truth that what they do matters to their country, that to strengthen character is to strengthen the nation.

The United States Air Force Academy has a motto: "We will not lie, cheat, or steal, or tolerate among us one who does." Now, you figure out what that means in terms of *you*. You figure out what that means in terms of personal responsibility and responsibility other than for oneself. What it means is that what you do in that automobile, what you do in that classroom, or business place, or lunch line matters. If anything stands out clearly now to people who are apprehensive about impending international incineration, it is that what we are, individually, matters—ininitely much. It matters to our country; it matters to our happiness.

Theodore Roosevelt said these words:

"I preach to you, my countrymen, that our country calls not for a life of ease, but for a life of

strenuous endeavor. If we stand idly by, if we seek merely slow and slothful ease and ignoble peace, if we shrink from the hard contests where men must win at hazard of their lives and at the risk of all they hold dear, then the bolder and stronger peoples will pass us by and will win for themselves the domination of the world."

This talks not alone of our ability to stand up to the communists and say, "You drop the bomb, and we drop one." It talks of what is inside the individual American citizen—how much he cares, what he is willing to give.

I listened to Brother Harold B. Lee interview men for important church responsibilities one day, and one of the things he asked some of them was, "What are you willing to give, to sacrifice?" The answers were interesting.

Now I ask you, what are you willing to give for your country? Your life? Most of you would admit to this. But are you willing to LIVE now, that the spiritual and moral core of this nation may have the benefit of your strength?

It matters, and it matters to your happiness.

BY MARION D. HANKS



DICK ARNOLDUS
ANAHEIM, CALIFORNIA

LORRAINE TAYLOR
BOUNTIFUL, UTAH



AUDREY DELL HAMMERICH

BY PATRICIA ANN GORDON

WHAT AN HONOR!

What an honor to meet and be given an award by the President of the United States! It seems that astronauts and foreign dignitaries aren't the only ones so awarded these days. Audrey Dell Hammerich, a 17-year-old Columbus, Georgia senior-to-be was given an expense paid trip to Washington DC in May, for the annual meeting of President Kennedy's Committee on Employment of the Handicapped. Audrey received the honor by being chosen first place winner in a statewide essay contest sponsored by the President's committee. Before meeting President Kennedy, Audrey accepted a citation from Governor Carl Sanders of Georgia.

As new converts to the Church, Audrey and her mother make their home in Columbus while Sergeant First Class Elmer Hammerich is serving with the US Army in Korea. Contemplating her recent baptism Audrey said, "The Church has itself not changed my life, but instead given me a realization as to the falseness of my previous ways. It has instilled in me the motivation to

pattern my future in the true fulness of the gospel. It was not a sudden revelation to me nor was all black turned to white, yet an impetus was given to me so that I may live my life not in selfishness but in love and helpfulness to my fellow men."

This summer, Audrey has been studying nuclear physics at Ohio University as one of 30 secondary students in the United States awarded a grant by the National Science Foundation and the university. Nuclear physics will be her field of study in college.

Audrey has many other achievements to be proud of, including membership in the National Honor Society, the National Thespian Society, and the Baker High School debate team. She has won over \$350 this year in essay contests, placed second in the county science fair for her research in physics, and was selected the "Most Intellectual Girl" of her high school. And, in her spare time, Audrey assists the Red Cross as a Junior Grey Lady.

THE HONOR COUNCIL

ITS HISTORY

When Dr. Karl G. Maeser first held a class at Brigham Young Academy, he put his students on their honor. Since that time a spirit of honor has been traditional on the BYU campus. Until 1949, however, there was no formal honor system. In that year the Honor Code and the Honor Council were established at the request of the student body as a project of the Blue Key National Honorary Service Fraternity. The Honor Council, thus officially organized in 1949, has evolved from a strictly disciplinary organization to a counseling body with the welfare of the individual students in mind.

Through the years many problems came up which the Honor Council had to face. When the student and administrative groups finally became separate and distinct bodies, the council was faced with the conflict regarding areas of jurisdiction of the respective organizations. The conflict was resolved by designating the authority to the student Honor Council to handle violations of the Word of Wisdom (particularly including smoking and drinking), cheating, and lying. The Honor Council was also to be a recommending body and was to recommend the action to be taken to the administration. The administrative group, known as University Standards, was to deal with stealing, immorality, cases referred by the Honor Council, and any other violations which occurred, and was to have final jurisdiction in all disciplinary action.

All information concerning any case is kept strictly confidential.

The council is traditionally composed of a heterogeneous group—both male and female members representing all classes—thus being more representative of the general student body. The group numbered between 10 and 20 students, depending on the number of cases to be handled and the time required to work with the violators, until the fall of 1962 when it was felt necessary to enlarge the council. Previously the counselors had to spend time in educational projects as well as case work, thus making them spread their efforts



in several directions. With the increase in members to 40, it was possible to create a division of labor. Two bodies were organized—one to carry on the counseling and one to promote the educational activities of the council.

Under the leadership of succeeding chairmen, the Honor Council has continuously striven to improve and progress to become a more effective group. Of course, there is yet much room for improvement, and that is the challenge for future councils.

ITS MEMBERSHIP

Many times the question is asked: "How may we become members of the Honor Council?"

Honor Council positions are appointed positions. At the beginning of each semester there are generally a number of openings available on the council. A 2.5 grade point average is required to apply for a position.

The general procedure to apply for the council is to fill out a standard application form and make an appointment for an interview with the council chairman and vice-chairmen.

On the basis of the applications and interviews, the field of prospective members is narrowed. Those still being considered are asked to take several personality tests and have an interview with the counseling service to discuss counseling techniques. The applicants then return to the Honor Council chairman and vice-chairmen for a final interview.

Using this information, the new members are selected. There are generally representatives from each class, both male and female. They are appointed for one year and are chosen primarily for their desire to serve, their interest in people, their counseling ability, and their own personal testimony of honor.

ITS COUNSELING SYSTEM

The counseling body of the Honor Council, under the direction of the vice-chairman of counseling, is responsible for actually meeting with the violators of the Honor Code and acting as counselors.



BY BEATRICE M. GOFF

As a case is referred to the Honor Council (through the mail, in person, or over the phone, from a student, faculty member, or the violator himself), it is assigned to a counselor. That counselor is responsible for reaching the violator and arranging for an initial interview. This is generally done by mail. When the student comes into the Honor Council office for the first time, both the chairman (or vice-chairman of counseling) and the counselor meet with the individual. If it is determined that a violation has actually occurred, then appropriate action is discussed. The action is based on the nature and seriousness of the offense and whether or not the student has been before Honor Council previously.

In counseling the students, we as Honor Council members try to provide meaningful experiences—experiences which will make the students think and realize the importance of what they do. One of the experiences we can use is a tape recording of an interview. With the knowledge and consent of the individual, we can record the conversation and play it back to the student so he can hear what he really sounds like—can listen to his words objectively.

Another experience is a Word of Wisdom Anonymous group. A small number of students with Word of Wisdom problems meet together in a group about once a week to discuss the difficulties or successes they have had in overcoming their habits. Through the experiences and encouragement and the bond formed with fellow students with the same problem, these students gain more courage and confidence to abandon old practices and begin new ones.

ITS EDUCATION TECHNIQUES.

The education body of the Honor Council, under the direction of the vice-chairman of education, is concerned with letting the students know what the council is doing with promoting the spirit of honor on the campus. This group has undertaken various projects throughout the year to accomplish this goal.

1. Posters placed in each of the classrooms on

campus remind the students of the importance of integrity in their lives. These generally are in the form of a question or quotation, such as:

"I trust you all. I put you on your word of honor."—Karl G. Maeser

"What is the value of your honor?"

"Make honor the standard of all men."—Joseph Smith.

"What standards govern your choices?"

"Honor—Spirit of the Y."

2. Sacramento meeting and fireside conducted by the group and held in on- and off-campus wards to stimulate thinking and spread success stories.

3. An Honor Spirit Week on campus with a devotional hour speaker; a question-answer booth set up on campus; various charts and displays explaining the principle of honor and how the Honor Council works.

4. Publicity in the campus newspaper, the *Daily Universe*, throughout the year and pamphlets about the Honor Code have been distributed to the student body on several occasions following a devotional program.

5. Themes on Honor and council activities are written by the freshman students, thus making them more aware of the function of the Honor System and their part in it.

6. Faculty co-operation is attained through a meeting with faculty members and encouraging them to support the Honor System and encourage honesty in their classes.

One of the biggest tasks of the education group is to spread the spirit of honor beyond the limits of the university itself—particularly to those students who plan to attend BYU as incoming freshmen. Pamphlets, letters, and programs are prepared for them explaining the Honor Code and the standards which they will be expected to live by while at the university. During Freshman orientation in the fall discussion groups are held, talks are given, and a movie is shown to clarify the honor system even further.



I write this testimony without pride or in any way to impress anyone because this is a story that is something that I would really like to forget. This story is written for those people who work with the Honor Council of Brigham Young University in hopes it may inspire them to love those with whom they are asked to work, and to let them know of the good that they can do. I honestly believe that the Honor Council is the most important student organization on this campus or any campus in the world. I would rather be a member of this wonderful group than be student body president or hold any other office that may be held by a student. This testimony is an endeavor to share with you why I feel this way.

First, let me tell you a little of my feelings of why honor is so important to me, and why I desire that others, as well as myself, have every opportunity to live in honor. I have been taught that one of the major reasons for our coming to this earth was to prove ourselves outside of God's presence. Prove ourselves to whom? I feel that God knows us well enough to know the way in which we will act under given circumstances. We are here to prove ourselves to ourselves. Can one even aspire or think of becoming as the Savior or even God if he knows in his heart he has no honor? Can a man or woman give his or her word that he or she will not cheat, will not use tobacco or alcohol, will not lie, and then doing so, have enough self-respect to let himself even stand in the presence of God? I am sure the answer would always be "no." No person that allows himself to lose respect and love for himself can find happiness. I know because I have lived a time in my life

without self-respect or happiness.

The school year of 1959 I attended the BYU and moved in an off-campus apartment with three roommates whom I knew. We were all members of the Church, all believed in its principles, and each one of us used tobacco. It is interesting to me why young people such as we were beginning to use tobacco, especially LDS young people. It seems as though when we take time to analyze these things later, there are many underlying reasons, almost as numerable as those who use these things. When we are active in the Church and feel our lives are going according to the will of God and to the satisfaction of ourselves, we feel good about going to church and associating with the Saints who we feel are much as we are. Those who rebel also need associates—associates that are as they are. They need them even more because these are the only people that they can be comfortable around.

I have thought so many times about all the hours I spent sitting in the back of the classroom, covered with after-shave lotion, chewing gum, hoping no one would sit down by me, and generally being as miserable as it is possible for a human being to be. The lectures that were being given by my professors were meaningless to me, and my grades began to drop lower and lower. The only time there was happiness was when I could be with those that I felt would accept me because I was just as they were.

It was at this point, probably the lowest point of my life, that I received a call from a member of the Honor Council, asking me to meet with him. I went through a great deal of mental anguish trying to figure out some kind of story to tell to him. But down deep there was a sense

MY TESTIMONY OF THE HONOR COUNCIL

ANONYMOUS

of relief, because I would at last have an opportunity to be honest with BYU and the students there. I wrestled with myself for a long time trying to figure out whether to lie or to admit the things that I was doing (my impression at that time was that I would be suspended from school with no second chance). As I went to my meeting with the Honor Council, I had still not decided.

In the Honor Council office I met Bob, who was assigned to counsel with me. He invited me into a small office, and we began to chat. He told me about the function of the Honor Council, why he belonged to the council, and answered a few questions that I had about it. He then looked me right in the eye and asked me if I knew why I was there. "Yes, Bob, I know why I am here," and then I related to him the things I had done against the standards of the university, and the ways I had let my fellow students down, as well as my family and friends. I'll never forget Bob saying, "That's very interesting; however, that isn't why I asked you in today." It turned out I had nothing to do with the charge involved.

In the ensuing few weeks I grew to love Bob and to lean on him very heavily. He was always waiting for me to walk down to the assemblies with me so that I would not be tempted to go to the pool hall at that hour. He was never there alone, either, but always had a new person to introduce me to, a new friend for me to lean on. And slowly but surely my desires to use tobacco left me—not without a great deal of prayer, fasting, and fighting the temptations which came upon me! I felt as if every person in the world wanted to give me his last cigarette. Bob knelt in prayer with me on occasions, to

help overcome these temptations. In a few weeks I was able to overcome this habit, and I felt as if I was probably the happiest man in the world. Yet the happiness had just begun.

As I mentioned earlier, my roommates were all troubled with the same problem, however, out of "loyalty" to them, I did not mention their names to the Honor Council. We did not get to see each other very much but did manage to eat supper together every night. I had firmly decided to change my life, although I was sure they had no such desires. I began to bless my food silently each night at supper, amid the clatter of their eating. Soon I began to notice that they would not start eating until I raised my head. One night one of the fellows said, as we sat down at the table, "You're pretty selfish, aren't you? If you have to do that, you might as well take 'the curse' off our food while you're at it." For many nights in a row I asked the blessing on the food that we ate.

When we would go to bed at night, I would wait until I thought they were all asleep, and then I would kneel at the side of my bed and ask the Lord to help me withstand temptation and provide a good example for my roommates whom I had grown to love dearly. As I knelt down one night, one of them spoke to me and asked if he could kneel with me. Within a few nights all four of us were having family prayer. So for many weeks I acted as a voice for us at the dinner table and at the bedside. Soon, the others began to take their turns. At the end of the school year, instead of four rebellious students in our apartment, there were four elders in the Church.

I had the opportunity this summer to attend a wedding reception of

one of the boys. As I walked into the room, he came all the way across the hall and hugged me and thanked me that I had helped him to be married for time and all eternity in the temple. That was worth every minute of work and tears I had put in to gain self-respect.

In 1960 I was given the privilege of going on a mission to serve my Heavenly Father. In five months I was called to be a supervising elder, then a traveling elder, then special representative, and counselor to the mission president. I had the opportunity during this time to see many, many wonderful people become members of the Church.

I do not mention these accomplishments for any other reason than to show that because one man, a counselor on the Honor Council, had enough love in his heart to go the extra mile with a person that was in trouble, many good things came about. What if he had not done his job as he was asked? I shudder to think of it. I thank God he did his job. I write this testimony for those who work on the Honor Council. There are people in the university this very day that can be helped by us. I am proud to belong to the council, I love every member of it. I hope that my story may be of some value to someone in the work that is performed.

THE WRONGS OF CHEATING

Cheating is not a worthwhile trait. It leads to much unhappiness on the side of the one who's cheating as well as having him looked down upon by his fellow students.

The person who cheats is hurting no one but himself, because if he continues cheating throughout college, he will be condemning himself. If he majors in a subject such as medicine and becomes a doctor, he won't know much about his profession if he has cheated his way through college, and he won't be able to apply himself in the different positions he's put into.

The Honor System at the university is one of the best things that a college could have. There are so many colleges where cheating goes on, and nothing is done about it, but the Honor System makes the student aware of the fact that he is on his honor and that cheating isn't the right thing to do.

The Honor Council is a very necessary group. If the student breaks the honor code, it is up to this group to see why the student did this, and talk this problem out with the student. It is the purpose of the council to help break the student of this wrong, and help him to see that this wrong could lead to more cheating until the student would never study and depend on cheating to get his grades. In a situation like this, it would be best for the student if someone would turn him into the council and let them explain how wrong this is and help him to start his college life in the right way and to study and depend upon his learning, and only his, for a grade obtained by himself and not someone else.

I think it is up to the student to realize that cheating is not a good habit to get into and that if a student wants to major in a certain college and learn the subjects taught by this college, it is up to him to learn this by himself. Cheating is something that is done more often than one imagines, and I feel that when every student realizes that this is not right, it will help him to grow and develop and contribute all of his own knowledge to America, as well as to other countries so that these countries may develop into some of the best nations in the world with the best-trained people ready to hold many jobs offered to them, and jobs which they will be able to handle.

JOHN W. HARDY



CONFORMITY, A REAL CHALLENGE

"Oh! Why did I ever give in?"—this is from an average, American girl; and this from an American boy: "I have never regretted my willingness to conform."

The first is a quotation from a heartbroken girl who told this sad tale: "We had nothing to do, and someone in the group suggested that a ride in the hills would provide excitement and thrills to last a lifetime. It would be more like true adventure if our parents weren't let in on it, they decided. At first, I was completely against the whole idea, but my friends were so persuasive that at last I consented to go along." What was to be sheer fun turned into tragedy. The car was too crowded for safe driving, and at a sharp curve it plunged out of control over the steep mountainside. It was indeed an adventure which lasted a lifetime, for the girl received scars that cannot be erased even by surgery.

The second quotation is the proud statement of a boy 19-years-old. In saying, "I have never regretted my willingness to conform," he referred to his obedience to laws and rules of our society.

Although these are two examples of conformity, they show that the act of submitting is of two entirely different forms. To conform so that one's moral standards are compromised is inviting trouble or at least taking needless risk.

Today, we are all conformists; we conform to rules of society—to the laws of the land—and we have a successful, organized government. But let us take a look at a different people: they are going about among chaos and corruption. Everyone is out for all the money he can make. People no longer respect the government, because it has crumbled. As the controversial Karl Marx once prophesied: capitalism cannot stand. Soon a dictator will arise, followed by the perfect society. And look at these people. The truth is hard to find among them, crime is going unpunished. The majority no longer has a goal. The purpose of life is lost. See how the schools are idle. Service organizations are no longer in existence; for it is thought a useless action to bother about those who can't take care of themselves.

What could have caused this deteriorated living? What land is this? It is America in the year 1992, and we have caused the breakdown. . . . It all began when we were too quick to destroy estab-

lished ideals, and when we killed new ideals because they were too different, when we found fault with that mighty document, the Constitution. Yes, here was the beginning of the end, when we abolished the Constitution! This never would have happened had we not gone for that ride, the ride which once appeared entirely right, but was tragedy in reality. We were foolish if participating in group thinking; I am sure that individual reasoning is for the best. I am *for* the individual who stands up for his rights, *for* the individual who forgets himself and works toward the betterment of life for others, *for* the individual who represents progress.

When a person has big goals, he aims high and accomplishes much. Should he compromise, he would retrogress. So, should the men at Cape Canaveral slow their efforts, seeing that we are so advanced in space exploration? Should doctors stop struggling to save more lives, knowing that none others contribute so much to medicine? Must a runner reduce his speed when he realizes that he is three yards ahead of the rest? Definitely not! We have already seen the results. But these results *do not* have to be! The challenge of conformity might not be as obvious for me as it is for others. Yet it does exist. During a time of peace and plenty we don't think or act as accurately as we do during war. Communism would be protested even more strongly now if we went to war than was Nazism during World War II. But we are not at war. Communist promoters are having a joyous holiday. It is not hard to indoctrinate anyone when he is not on the alert . . . so, to win the battle against spiritual destruction of this nation, and the battle against communism, we must be alert *and* informed, we must accept conformity as a challenge, and conquer it!

Conformity, and by that I mean compromise, begets idleness of thought; idleness of thought begets indifference; indifference begets idleness of deed; and idleness of deed begets nothing; thus, here I am: nothing, unless I accept the challenge.

To hold fast, even under pressure, to that which I believe is right, to those things which my parents, my church, and my school have taught to me, is my challenge. And if I cling to my principles, *then conformity will no longer be a real challenge to me!*

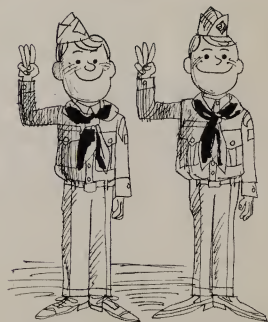
JESSIE LEONA JONES

HONOR AND YOU

DID YOU
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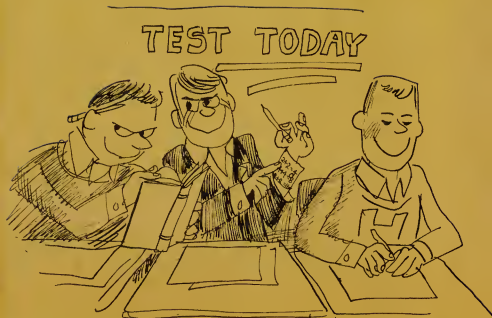
What it really means when you
vow, "I give you my word of
honor. . . ."



What kind of promise you are
making when you recite, "On my
honor I will. . . ."



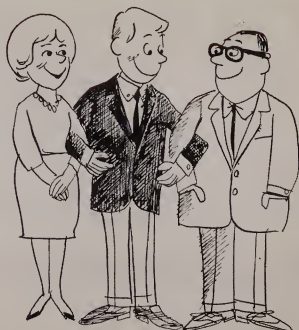
What kind of effort is needful
if you are to "graduate with
honors. . . ."



What affect there should be on
you if you attend a school oper-
ated on "the honor system. . . ."



What kind of scholastic success
you must chalk up in high school
if you are to be given an "honors
at entrance" award for college. . . .



What kind of special behavior is
required if you are to keep the
Lord's commandment to "Honour
thy father and thy mother. . . ."

The Last Word

The first sure symptoms of a mind in health are rest of heart and pleasure found at home.—Young

He that doth a base thing in zeal for his friend burns the golden thread that ties their hearts together.—Jeremy Taylor

Johnny's father found him shaking his pet rabbit and demanding, "Five and five, how much is that?" "What's the meaning of this?" the father demanded. "My teacher says that rabbits multiply rapidly, but this dumb bunny can't even add."



We don't mind suffering in silence if everybody knows that we are.

Tolerance is the ability to keep your shirt on when you're hot under the collar.

"You know, dear," the young wife said to her husband, "you don't seem as well dressed as you were when you married me." "I don't see why not," he replied. "I'm wearing the same suit."



There's nothing like the first horseback ride to make a person feel better off.

There's no such thing as an easy diet—they all make you fight every inch of the weigh.

Work is the grand cure of all the maladies and miseries that ever beset mankind—honest work, which you intend getting done.—Thomas Carlyle

The mind, grappling with great aims and wrestling with mighty impediments, grows by a certain necessity to the stature of greatness.—Bryant

An atheist is a man who has no invisible means of support.—John Buchanan

Worry is the interest you pay on trouble before you get it.



for interiors or exteriors

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thru the years



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